

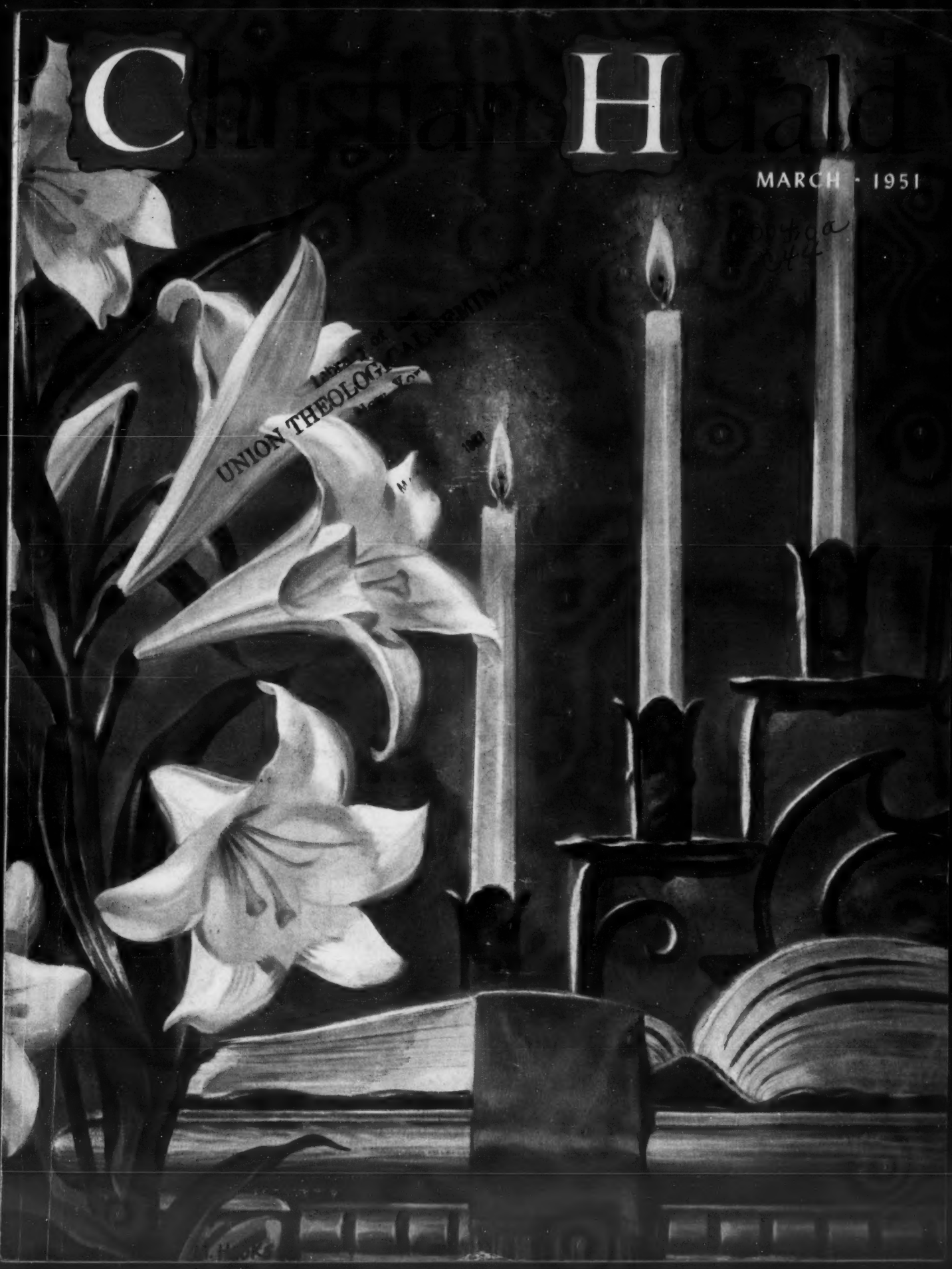
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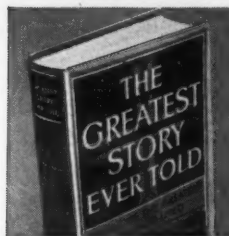
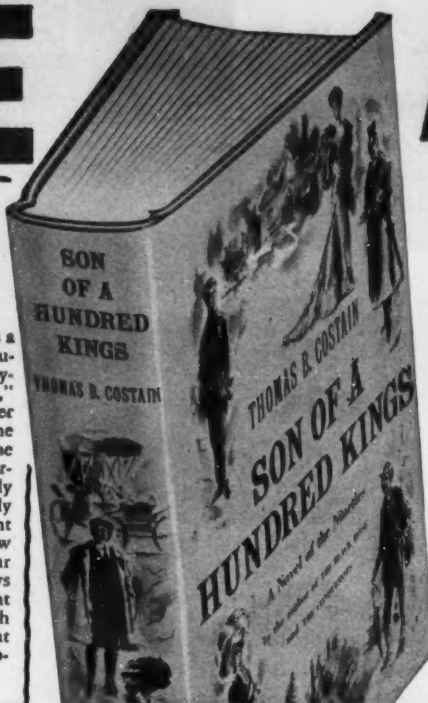
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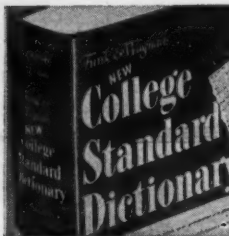
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Instead of climbing to the top they have hit bottom—cold, friendless rock bottom. No, they didn't make names for themselves. They would like to forget their names! Their "loved" ones are not proud of them, only ashamed. Even a good wife can take just so much disillusionment, just so many broken promises and drunken homecomings before she calls it quits. Even a little blue-eyed girl can put her arms around the neck of a whisky-sodden father only so often before she draws back in fear and disgust.

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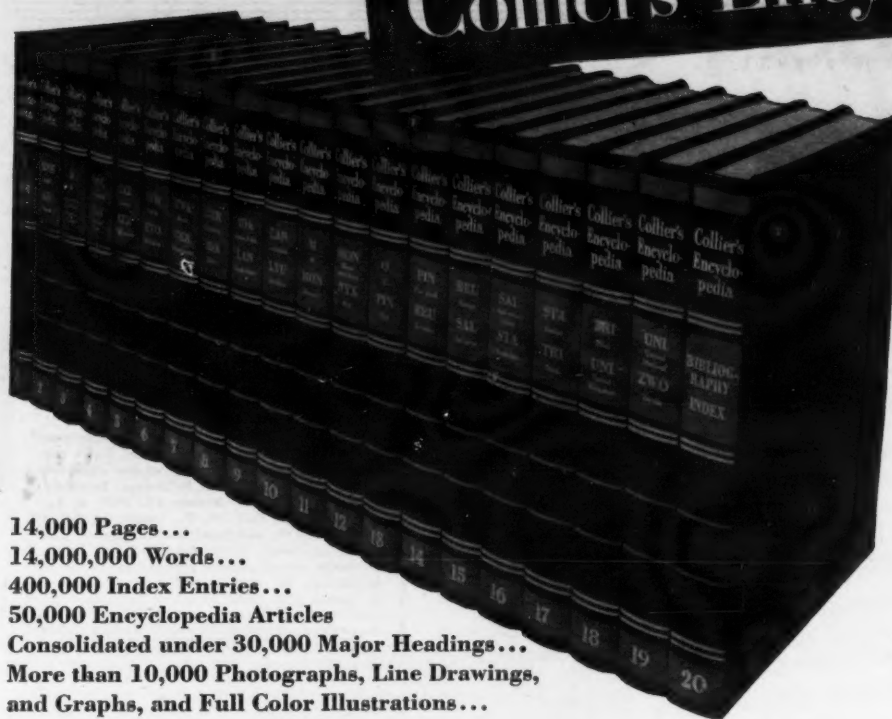
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Christian Herald

DANIEL A. POLING, *Editor*

MARCH • 1951

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COVER: Easter Glory. A painting by Mitchell Hooks.

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COMING NEXT MONTH...

APRILS PAST AND PRESENT: In her shining prose, Faith Baldwin lifts up the heart with the message: "To the Christian spirit, Spring is the pledge of the Risen Christ." THE APRIL PROMISE leads off a sparkling issue, crammed with good reading.

SAVING "FACE" IN INDIA: A young doctor, serving in the last war, caught a vision of life service as a missionary. Now in India, he is performing miracles in that benighted land's first clinic for plastic surgery. Read Grant Sutherland King's gripping MIRACLES IN HIS FINGERS.

"I AM HIS": That's what the initials stand for in the IAH Clubs which are spreading like wild-fire throughout the land. Thirty-seven thousand teenagers are now enrolled in 2,300 clubs and the end is nowhere in sight. William F. McDermott tells us in IAHers ARE ON THE MARCH! of the overriding importance of these clubs in revitalizing Christianity among our young folks.

FROG HOLLOW: This desolate Florida swampland is now blooming with trim white houses and trim white churches—the result of a home-missions project led by the late Dr. E. H. Meuser. Look for Beatrice Plumb's soul-bracing GREEN THUMB in the April issue.

DOES GOD HEAL THE SICK? This question, which holds so much hope for the ill, is in the forefront of public thinking today. Dr. Joseph Taylor Britton discusses the whole subject in April's sermon: THE DIVINE METHOD OF HEALING.

ATTENTION CHURCH-BUILDING COMMITTEES: Lead article in our Church Building Section next month is Rev. Edward C. Clark's WE BUILT OUR CHURCH BEAUTIFUL which contains much valuable advice for harassed building committees. They, as well as the general reader, will find much else of importance and interest in this section devoted to the houses of God.

Plus all the regular departments and features — and many other articles, stories, poems

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- 40-70 — a below-average rating . . . you work much harder than the range. It's low in efficiency and conveniences—a far cry from Perfection!
- 10-40 — definitely under-average. You'd better look at a Perfection—today!



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- Divided top gives room for even largest utensils
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70. Christ is King 71. Every Moment of Every Day 72. Glorious is Thy Name 73. Jesus is the Joy of Living 74. Jesus Rolls the Clouds Away 75. Make me a Blessing 76. Praise Ye Jehovah 77. Saved, Saved! 78. Wonderful Grace of Jesus

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The betrayal of Christ, as enacted in yearly Passion Play at Zion, Ill.

THE PLAY ---that Saved a City

By ROY WHITE

RUTHLESS Annas and conniving Caiaphas exchanged oblique glances across the table, then, from long habit, bowed their heads in fervent thanks for our meal.

We did not feel out of place dining with these biblical arch-criminals for we were in Zion, Illinois, where you may meet an apostle on any corner or have an angel grease your car.

We had learned this fact at our very first meal in the Zion Hotel on the previous evening.

"I'll have the pot pie with jello salad and corn." I echoed the order of my wife on that previous evening, then looked up at the slim, chestnut-haired waitress in her trim white uniform as I hazarded a guess.

"You aren't in the Passion Play cast, by any chance?"

The girl's face brightened and she nodded as she finished writing our order.

"I have been Mary, sister of Lazarus."

We tried not to stare as we looked again: tiny, blue plastic apron; low-heeled white shoes; were those bobby-sox a part of her uniform? She was a senior in high school, we learned; a schoolgirl just turning woman. Why would a schoolgirl, already working

after school, donate the rest of her leisure time to helping produce a Passion Play? For that matter, how could a bobby-soxer interpret the deep feelings of Mary who sat at the feet of Jesus?

I swung back to face the dark, doubting eyes of my wife. "How old was Mary of Bethany?" She shook her head in reply.

I mused as the girl returned with loaded tray to an adjoining table. What would this waitress do if Jesus were here tonight? She had a quiet seriousness. Her hazel eyes were dreamy and deep. Perhaps she too would leave us to wait upon ourselves while she hung upon every precious word of her Lord.

BY the time the girl brought our dinner, I had another question, "Where is Martha?"

She answered without a pause in her deft serving.

"She clerks at the stationery store a block south of here."

"Does she go to your school?"

"Yes. She is a junior."

After this first experience, we were not surprised to find ourselves eating with two of the unsavory characters
(Continued on page 87)

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THE HOME PLACE

by Fred Gipson

Everyone in your family will adore this heartwarming story of a man who quits the city for a farm to build happiness and security for his three young sons. You'll sigh at the tender romance between Sam Crockett and lovely Ann Murray, and chuckle at the mishaps of Sam's young sons and roughish grandfather. Filled with action and zest. (Publisher's list price \$2.75.)

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Dr. Poling ANSWERS YOUR QUESTIONS

Smoking at Church Dinners

• Do you regard smoking at church dinners when the dining room is blue with smoke as appropriate for church occasions? What do you think about the church carrying on a hotel business anyhow?

I think that dinners as described in the first sentence are entirely out of keeping with God's House. Some churches are in the hotel business on a large scale. Let me not be the judge. As to church suppers, while the money they earn can be given with much less fuss and flurry, I am for them. I support them because of fellowship, cooperative activity and personal service that could not otherwise be secured.

Gambling and Prizes

• Do you believe that games where a prize is offered should be classed as gambling? What do you think of give-away programs on the radio? Is bingo gambling?

MARYLAND

H. C.

Bingo is gambling, and I thoroughly detest give-away programs, but I certainly do not think that games with prizes are necessarily gambling. There were times during my years in a Christian college when I was fortunate enough to win prizes in athletic contests.

Life in Russia

• Just what is the difference between life in Russia and life in the United States? We have plenty of restrictions right here at home. Are we as free as our politicians tell us we are, and are they as enslaved as we are led to believe?

CONNECTICUT

D. D. A.

On my desk is a letter with the answers to the above questions:

Remember, A Russian Citizen

MAY NOT own land.
MAY NOT be tried by a jury.
MAY NOT choose his own job.
MAY NOT absent himself from work.
MAY NOT strike.
MAY NOT picket.
MAY NOT employ labor.
MAY NOT travel.
MAY NOT own jewelry.
MAY NOT ring a church bell.
MAY NOT be a friend with foreigners.
And is FORBIDDEN - Freedom of Speech, Freedom of Assembly, Freedom of Religion and Freedom of Soul.

Our Debt to China

• Why did you say recently that Christian civilization is in debt to Chiang Kai-shek and Nationalist China?

E. K.

NEW YORK, N. Y.

Christian civilization is in the debt of Nationalist China because of the courage and fortitude with which Chiang Kai-shek and his associates supported the cause of Western civilization. Lt. General Albert Wedemeyer is responsible for the statement that Chiang's loyalty saved tens of thousands of American lives. Chiang himself and Madame Chiang are converts of our Christian ministry and among the finest fruitage of one hundred years of the Christian enterprise in China.

Alcohol on Airlines

• What do you think of serving cocktails and highballs in airplanes, particularly in trans-Atlantic flights?

CONNECTICUT

A. M. C.

The one asking this question knows what I think. Aside from possible embarrassment and confusion, it is dangerous. I engaged in correspondence with one trans-Atlantic airline as a result of an inebriate who committed a nuisance in the aisle. The reply, though apologetic, was not at all satisfactory. The *Christian Science Monitor* recently carried an editorial, "Air Lines and Liquor," which should be read by every airline in America.

Christians and Commandments

• Can a professed follower of Christ be a habitual breaker of the Commandments and still be a Christian?

NORTH CAROLINA

F. W. S.

One who breaks one or all of the Commandments may always seek and find forgiveness. It is not the sins we commit that finally matter, but the forgiveness we seek and find. Certainly the "habitual breaker" of the Commandments, whatever his profession may be, is not a Christian unless and until he has been forgiven!

The Golden Rule

• Can you tell me when and how the Golden Rule came to be so called?

IOWA

MRS. H. W.

The earliest known use of the expression "golden rule" was first employed in mathematics. In 1674 an English doctor named Robert Godfrey

wrote: "Whilst forgetting that Golden Law—do as you would be done by—they make self the center of their actions." William Dean Howells used it in 1885 in "The Rise of Silas Lapham": "In our dealings with each other, we should be guided by the Golden Rule." Undoubtedly it was used by many writers and speakers previously.

"For Better or For Worse"

• I no longer love my husband who is not a Christian and wish to get a divorce so that I can marry a Christian man whom I do love. Am I right?

OREGON

E. F.

Wrong. The fact that you think deliberately to divorce your husband to marry another man creates a situation not to be condoned. You have no excuse for a divorce simply because your husband is not a Christian—you had better concentrate on leading him to Christ. When you were married you accepted your husband "for better or for worse" and "until death do us part."

Magazines for Girls

• Will you kindly give me the name of a suitable magazine for a twelve-year-old girl who is entering junior high?

VIRGINIA

B. G.

I am glad to recommend the following: *Girlhood Days*, Cincinnati, Ohio; *Christian Youth*, Philadelphia, Pa.; *Young People*, Philadelphia, Pa.; *Girls Companion*, Elgin, Ill.

God's Forgiveness

• I have a bad temper. I am a Christian and the mother of two small children, but I do get aggravated and upset. Always I seek forgiveness and strive to do better. Do you believe that He forgives me so many times?

INDIANA

T. N.

Indeed I do. Always and forever He forgives us. Your letter and its question justifies me in saying that you will find strength and grace.

Book Wanted

• Where can I secure a copy of the little book, "Precious Bible Promises, or The Christian Inheritance" by Samuel Clarke, D.D., copyright 1906 by Louis Klopsch.

VIRGINIA

E. M. W.

Does anyone have the answer?

Future Life for Animals?

• Do you think there is a future life for animals as well as for people?

SOUTH DAKOTA

E. M. M.

Yes, I think so.

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"Many Primaries have earnestly come to love Him as their Shepherd and to accept Him as their Saviour." *New Jersey*

"Teachers in both schools appreciated the correlated curriculum and the thoroughly worked out program." *Illinois*

"Your literature glorifies Christ and wins souls. It trained the teachers, and now I have enough teachers for Sunday School." *Georgia*

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"Well adapted to various age-groups." *New York*



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*I shall return—some radiant Spring
Whose joy you grieve to think I miss.
You'll say of me, "Poor dear, dead thing,
How she loved a day like this!"
And all the while—beside your chair,
I shall be there—I shall be there!
Oh, never think, that straightened hard bed
Can hold my restless, wandering feet;
When Autumn burns the green hills red
And all the meadow grass is sweet
With Summer's dying breath, why, then,
Singing—I shall come back again!
And I shall pass you on the stair,
And I shall love again your face;
Lightly I'll touch your smooth-kept hair
And marvel at your garment's grace.
And you will never know that I,
And not the night wind, passed you by!*

AUTHOR UNKNOWN

From Mrs. W. L. Abbott, Nichols, Iowa

✽

DIE when I may, I want it said
of me by those who knew me
best, that I always plucked a
thistle and planted a flower
where I thought a flower would
grow.—ABRAHAM LINCOLN

From Mary J. Droney, Valley Stream, N. Y.

✽

You tell what you are by the friends you seek,
By the manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.
You tell what you are by the things you wear,
By the spirit in which you burdens bear,
By the kind of thing at which you laugh,
By records you play on the phonograph.
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.
By the books you choose from the well-filled shelf;
In these ways and more, you tell on yourself.
So there's really no particle of sense
In any effort at pretense.

AUTHOR UNKNOWN

A yellowed clipping from Mrs. Annie L. Hagan,
Hattiesburg, Miss.

IF ever I build a church I will
put this sign on every door:
"You are not too bad to come
in. You are not too good to stay
out."—Anonymous

✽

Truth forever on the scaffold;
Wrong forever on the throne;
Yet the scaffold sways the future,
And beyond the dim unknown
Standeth God among the shadows,
Keeping watch above his own.

JAMES RUSSELL LOWELL
(from "The Present Crisis")

✽

A SERGEANT'S PRAYER

Almighty and all present Power,
Short is the prayer I make to Thee.
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way
From which the stars do not depart
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike the foe,
I seek no petty victory here.
The enemy I hate, I know
To Thee is also dear.

But this I pray, be at my side
When death is drawing through the sky.
Almighty God, Who also died,
Teach me the way that I should die.

HUGH BRODIE

of the Royal Australian Air Force
From Eleanor P. Robus, Arlington, N. J.

✽

SO long as we love, we serve;
So long as we are loved by
others I would almost say that
we are indispensable; and no
man is useless while he has a
friend.—Robert Louis Stevenson
From Helen S. Vogel, Pettibone, N. Dak.

THE BELIEVERS

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

The heart that looks on when the eyelids close,
And dares to live his life in spite of woes,
God's comfort knows.
There is no unbelief.

BULWER TYNDALL

From Mrs. Mildred L. Fisher, Wakefield, Mass.

✽

HAVE courage for the great
sorrows of life, and patience
for the small ones. And when
you have laboriously accom-
plished your daily task, go to
sleep in peace. God is awake.

—VICTOR HUGO

✽

UNLESS we can touch and feel God
in the commonplaces, He is going
to be a very infrequent and unfamiliar
guest. For life is made up of very
ordinary experiences. Now and again a
novelty leaps into the way; but the cus-
tomary tenor is rarely broken. It is the
ordinary stars that shine upon us night
after night; it is only occasionally that
a comet comes our way. Look at some of
the daily commonplaces: health, sleep,
bread and butter, work, friendship, a few
flowers by the wayside, the laughter of
children, the ministry of song, the bright
day, the cool night; if I do not perceive
God in these things I have a very un-
hallowed and insignificant world.

—JOHN HENRY JOWETT

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portant than ever. The people of the earth are being sharply divided, those who follow Him on one side and those who hate and reject Him on the other. Where are we to find Him?

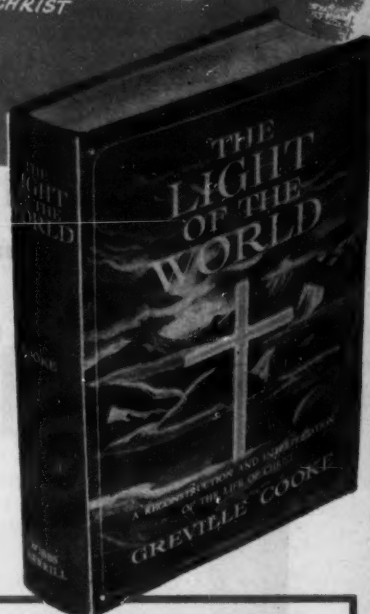
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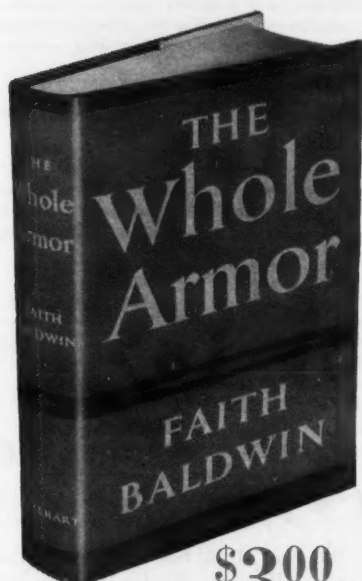
"The Whole Armor"

BY FAITH BALDWIN

Dr. Poling says: "The author of THE WHOLE ARMOR is a name to conjure with: Faith Baldwin. She has written worthy sophisticated fiction for one of the greatest reading audiences of her time. She has a flair for the unusual in the commonplace and moves with queenly progress through human relations that are often made common and even vulgar by the less sensitive. But in THE WHOLE ARMOR Faith Baldwin has done something different. Now she achieves distinction where many of her readers may be surprised to find her. She has written a novel of the Church, and done a portrait of a preacher.

In all of its proportions this novel ranks first in its field. Between these covers the heart hungers and is fed, the mind searches and finds the answer and the anguished soul is comforted. There is nothing soft about this man, Paul, but he is never hard with the weakness of his fellow humans. Rather he makes them strong. Perhaps one of Faith Baldwin's texts is, "Love suffereth long and is kind," but another would be, "I can do all things through Christ who strengtheneth me." For sheer satisfaction of reading, this story is a complete delight. Also, it stimulates the mind and enriches the soul."

This unanimous Editorial Advisory Board selection is sent to you for only \$3 plus a few cents postage and handling charge. With it you will receive as your joining bonus, your free copy of THE LIGHT OF THE WORLD, selling everywhere for \$3.95. These books will provide hours of absorbing reading for all the family. They're the kind that you'll find yourself reading time and again!



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2.
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4.
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5.
We let the choir pass judgment on its own effectiveness, by occasionally recording the anthems and then letting the choir be the 'hearers.' It does wonders in correcting defects.

6.
The pastor can record on Ekotape ideas which might otherwise be lost before being written down.

7.
The pastor has corrected mannerisms of speech by recording his delivery and then listening as it is played back. There is no finer way to perfect speaking technique.

8.
We are now preparing to record our organists' wedding marches so they can be used in rehearsals when he cannot be present. It will save the difficulty and expense of securing a substitute."

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• AT HOME •

LINES: Whether it's Dewey or Taft, Dulles or Hoover, all are talking about *defense*. Whether we run a pencil through Europe or around the Western Hemisphere, it's still Maginot-line thinking. It still means watchful waiting, inaction. It means sitting down with eyes open till the enemy decides that he wants to come and get you. And this reporter submits that such is a humiliating imprisonment for Freedom, no matter where the walls are thrown up!

We could wish for a little more aggressiveness—not "preventive war"; of course not! But can't we practice an aggressive democracy that, wherever it operates, proves itself to be *better* than Communism? A democracy that confidently takes its story to the world through our enormous command of ingenious advertising and publicity? That consciously—and conscientiously—applies its principles to labor relations, race relations, religious interplay, government, world sharing? We've got to have more to brag about and less to apologize for. Mr. Truman's \$71.6 billion budget will do part of the job, but it can't begin to do the whole job. Europe sat up and rubbed its eyes when the budget message went to Congress—America was not fooling! Almost 26% of our national income. And 68% of the budget was going to military services and for international purposes!

Yes, we've learned how to dig deep into our pocketbooks. Fiscal '52 means a tax average of \$471 for every man, woman and child in the nation. But we've got to dig deep into our supply of friendliness and faith as well. Dollars only are not enough. We must each have a personal share beyond money. *That's* the kind of democracy we can publicly and proudly exhibit with no pins in the back to make it look like a good fit in the front.

CROP: Commissioner Smyth of the Atomic Energy Commission spoke at Cleveland on the subject, "The Stockpiling and Rationing of Scientific Manpower." He admitted that it was "a somewhat grim title," and that he was "speaking of scientists not as men who enrich our culture but as tools of war."

No doubt there was enough shock power in the title and the Commissioner's remarks to justify talking in those terms, but we don't think it was

worth it. Years back, this reporter knew of a platform speaker who demonstrated liquid air. One of his stunts was dropping two goldfish into the stuff, slipping one back into a bowl of warm water where it quickly revived, letting the other fall to the floor where it shattered to bits. That too was shocking, but was for our money a little too shocking.

That's how we feel about this business of "stockpiling" human beings, whether they be scientists or soldiers. Men are more than tools of war and unless we think of them as men we have nothing worth fighting a war about. *U. S. News and World Report* a few weeks later slid into the same pit. It spoke of the "annual crop" of 18-year-olds, though it conceded they were the country's most valuable crop. No wonder parents do not leap for joy when their sons are "harvested"!

Let Russia "stockpile" her human tools of war, produce her youth "crops"—but we want none of that terminology and thinking in our free land. Over here, we still believe in the worth of one man—any one man.

SLOTS: There's a story that Philadelphia's pesky flies cut short the tempers and speeches of some of the founding fathers who wanted to take a blue pencil to Thomas Jefferson's document. The flies bored in, speakers gave up, and the Declaration of Independence came through almost unscathed.

Just so, in the last days of the 81st Congress, an attack of laryngitis gently nudged the course of legislation. The laryngitis belonged to Senator George Malone (R., Nevada), and the bill under consideration outlawed interstate shipments of slot machines (and eliminated them from Federal installations). The Senator had previously filibustered undismayed but this time the Malone larynx was not up to it and the bill passed. Attorney General McGrath estimates that \$2 billion a year has been going into gamblers' pockets from 150,000 slot machines.

So even laryngitis has its points!

MILK PAIL: When Alvin D. Snyder of Paynesville, Minnesota, sat down in his farm kitchen and wrote to Congress, he didn't mince words. "We consider frankly you are not fit to handle people's lives," he penned, raising blisters on the stationery. "A

bunch of 18-year-olds could do just as good a job. . . . We don't think our Congress knows the difference between \$1 or a million. I don't think we have a man in Congress that has set himself behind a milk pail and milked cows for 34 years, but it seems very easy for you to raise our taxes and shove a wad of our money under other countries' noses, and all we get back is bullets at our boys. I believe I could run Congress all alone and do a better job than all of you together."

We don't know about you, but Mr. Snyder's letter on page 2 of the January 4 *Congressional Record* makes this reporter a little prouder that we live in a great country where a man can speak his mind and stay alive.

COURIER'S CUES: Looks as if G.I.'s will get free \$10,000 insurance policies. . . . Savings bond drive will come later in year; Mr. Snyder's bond extension plan is designed to meet \$34 billion in outstanding bonds with over a billion due to be paid off this year. . . . Madame Chiang predicts a 1951 Nationalist invasion of mainland China. . . . Our annual steelmaking capacity is up 22 million tons from 1940. . . . Bank savings dropped from \$68 billion to \$11 billion in last 10 years; home mortgages leaped from \$700 million to \$19 billion. . . . More divorces but fewer deaths, so that families are actually more durable now than in 1890; 33 per 1000 homes broken then, 31 now. . . . 30% more Americans die from heart attacks at age 57 than Britons. . . . If Russia gets Middle East oil, look out for tough gas and oil rationing here. . . . An American embassy due to take place of German occupation rule late in year.

• ABROAD •

ENTIRE: John Donne had it when he said, "No man is an island, entire of itself." He might have added, "Nor is any country." No American who makes out an income tax return this month can claim with a straight face that he is an isolationist. The destiny of every nation on this quivering globe is bound to the destiny of every other nation. Right now, on one side, Russia dominates. On the other side, the United States dominates. To say that we can refuse to pay attention to Russia and to other countries for or against Russia is absurd. We have already paid attention. Though Russia has never set a boatload of troops ashore on U. S. soil, already our way of life has taken a booting from the Communists.

Consider: We are building up an army of some 3 million which may go to 5 before the year is out; taxes have mounted and President Truman wants us to stay pretty much on a pay-as-we-glower basis which means \$16-\$20



Love Thy Neighbor --

For not until we arrive at that point where implicit obedience to this divine command is as natural as breathing can we abolish war and armed strife throughout the world.

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billion in new taxes this year; building construction is controlled; wages and prices are roofed over; and down the line it goes.

And why are we doing all this? Because of a nation and an idea on the other side of the North Pole. Isolationism? Brother, today there just isn't any! The frown of a dictator at the ends of the earth puts your son into a uniform.

KOREA: The U.N. cease-fire vote, which actually was a vote against itself, we do not pretend to fathom. The same goes for our vote. Secretary Acheson gave as our reason for supporting cease-fire the fact that he had doubted anyway that China would accept! And as if that reasoning is not precarious enough, he went on to say that the heavy majority of nations favoring the plan prompted the affirmative U. S. vote. Heaven help us! Must we always wait to see how the wind blows before we can bring ourselves to say yes or no to blackmail? Do our 50,000 casualties in bloody Korea, the wrecked cities and homes of helpless citizens who once lived in them, the lost children crying in the streets and lying frozen by the refugee-jammed roads—do all these mean nothing? Must we withhold our condemnation of *that* until we lift a finger to the wind?

JAPAN: The State Department must have been thinking about Senator McCarthy or something else in those pre-Korea days when it drew its line shutting out Korea and Formosa. That was the Grand Invitation to Aggression of 1950. If you feel as if you need a stiff scare some time, look at a map of the Orient. A string of islands dribbles off to the northeast from Hokkaido, northernmost Japan. They are the Kuriles, and they are Russian. The nearest is only 12 miles from Japan. If Korea goes and Formosa goes, does anyone in the State Department think that Japan will be blissfully secure?

As of now, Japan has been swept almost clean of U. S. troops, to meet the trouble in Korea. The problem is how to get Japan rearmed—not only meeting constitutional and psychological difficulties, but taking into account the very practical problem of whether Russia will stand by nonchalantly while Japan shoulders guns. Japan has a 75,000-man police force but it is no army. If she begins to build an army (and first steps will be the treaty with the U. S. that John Foster Dulles is working on, plus a constitutional enablement—both of them clear tip-offs) how will she protect herself during the initial stage when her army is weak? Rearmament can be regarded as a provocation by the Russians. With a small army, Japan would be giving provocation without possessing actual



Drawn for Christian Herald by F. O. Alexander

Standing in the Need of Prayer

protection. It would seem that if we want a Japanese army (and if the Japanese want it!), we shall have to guarantee her security until she can guarantee it herself.

• CHURCH NEWS •

LITERATES: We don't go along with the notion that public schools are irreligious whereas parochial schools are *per se* godly. But frankly, we'd like to see more evidence on the side of public education and we don't think that Dr. Herman L. Shibler, superintendent of the Indianapolis public schools, has given it. Somewhat over 4000 local high school juniors and seniors answered his questionnaire aimed at determining religious interests. Almost 80% said they belonged to a church or synagogue. More than that number attend services. Half go three weeks out of four and 30% go once a month. Some 44% of the students belong to religious groups such as Youth for Christ, C. E., etc.

All of which is highly interesting. Surveys might help any church to see how it can better attract youth. But we think that Dr. Shibler has gone off the deep end in his conclusion, "This is the answer," he said, "as far as Indianapolis is concerned, to attacks charging that the American school systems are rearing religious illiterates." We honestly doubt that Indianapolis schools have much to do with producing religious illiterates or literates. It seems to us to demand a boarding-house reach for high schools to claim credit for whatever religious knowledge their seniors happen to own.

We think a better and more valid conclusion might have been, "This is an answer to attacks charging that teenagers have no interest in religion and the church." They *are* interested. And too many schools act as if they are not.

BACK PAT: The churches will appreciate the nice things that Senator Estes Kefauver (D., Tenn.) had to say about their leaders. Speaking to the annual convention of the American

Political Science Association, he paid tribute to the work of churchmen in opposing measures to legalize gambling. The Senator pointed to California and Arizona and said that except for church workers, legalized gambling might have been authorized in those states last November. Then Mr. Kefauver went on to say something else that we think is quite important. "The argument is always made," he said, "that taxation of gambling profits is a convenient method of raising funds for public improvements." We've all heard it time and again. "However," the Senator continued, "it ignores the fact that gambling creates nothing, adds nothing to the public wealth, and is essentially an anti-social activity."

There you have it! A nation must be built upon real wealth—its natural resources, its human resources. Out of a combination of these come "more things for better living." Gambling brings nothing into being except headaches and heartaches.

SHARING: About this time of year Church World Service (now a central department of the National Council of Churches, with headquarters at 350 Broadway, New York 13) wipes the complacent smiles from the faces of churchmembers. Last year the effort was called "One Great Hour of Sharing." This year it can be no hour-long appeal. The need is too great for that. This year's "One Great Time for Sharing" began February 4, continues through Lent. With world confusion getting more muddled daily, church folks sincerely want to know, "What can I do? I'm just one person. I'm for peace, understanding among nations and peoples. I want to help."

This is one way in which we *can* help. "One Great Time" offers an opportunity for Christians all over the nation to meet the needs of suffering people. Fifteen denominations are in on this drive and their churches have already given much — \$50 million through Church World Service alone—since 1946. But compared with the tragedy abroad in the world, that is a pinpoint. Compared with our income, it is a small drop out of a big bucket. How small a drop, you understand when they tell you that if every active churchmember would give only *one dollar* a year to the cause of world relief, there would be *no* financial problem!

If America finds friends in this hostile world, it won't be so much because of our Marshall Plan funds, vital as they are, but which seem to be bound round with political strings. It will be because we gave freely and from our hearts as Christians and churches.

PILGRIMAGE: We've come by another good project, this one in Texas. They

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RNS PHOTO

UNION: Bishop Ivan Lee Holt (third from left, seated) warned delegates to the Cincinnati Conference on Church Union that getting the churches together was no overnight assignment. But he assured them that they were in "one of the very important meetings in the history of American Protestantism." In this second step (Greenwich was the first) an actual plan of union was presented to bring Methodists, Presbyterians U. S. A., Disciples of Christ, Congregational Christians, Evangelical and Reformed, Presbyterians U. S., African Methodist Episcopalians, Col-

ored Methodists, and members of the International Council of Community Churches into one "United Church of Christ." Whether delegates (particularly Disciples and Congregationalists) can sell their denominations the idea of presbyteries, "conferences," and bishops remains to be seen, but Cincinnati did this much: it gave those who scoffed at Greenwich as visionary, something concrete to snipe at. And it moved supporters of church union along the hard and glorious road to fulfillment of a prophetic prayer that "all may be one."

did it out there on Christmas Eve (which was a Sunday), but there's no reason why it couldn't be done at any time during the year. Thirteen churches of Hillsboro held open house from 2 to 5, with surprisingly good church representation. The Presbyterian, Lutheran, Methodist, Baptist and Christian took part, as well as the Episcopal church, the Catholic church, Nazarene and Assembly of God. Pastors and reception committees were on hand. More than 700 Hillsboro-ites attended, going to few or many churches. Mrs. M. Frank Marshall, chairman of the religion division of the Texas Federation of Women's Clubs (she had the brilliant inspiration) says that this is to become an annual event.

Sounds like a wholesome tradition that any town might take to itself.

IN BRIEF: New York State's "released time" program was upheld by the State Supreme Court and will be further appealed. . . . Methodists have gained 150,000 in membership in last year for a total of nearly 9 million; their Women's Society has 1,576,047 members and raised more than \$20 million. . . . America's Town Meeting presentation of Dr. Ralph Sockman and Evangelist Billy Graham pulled a record number of letters; next highest number came from a previous religious topic. . . . Dr. H. A. Ironside, former

pastor of Moody Memorial Church, Chicago, died in New Zealand while on a lecture tour. . . . Cole County (Mo.) school case involving religious-garbed teachers and state money for parochial schools will not come to trial before summer. . . . Dr. Frank Laubach says there are 1000 fewer missionaries today than in 1910. . . . Now they're hunting the *tomb* (!) of the Virgin Mary, in Ephesus. . . . In Chicago, 2 million people, including half a million children and young people, have no church affiliation. . . . Ketchikan, Alaska, with a population of 6000, spends \$5 million in a year for liquor, \$135,000 for education. . . . Southern Baptist evangelistic drive east of Mississippi starts March 25, runs to April 8.

• TEMPERANCE •

UP: Anyone with even one eye can see that drinking is on the upswing, with resultant problems. But just to make it official, we'd like to pass along some figures we've had from the Golden Rule Foundation, based on U. S. Department of Commerce data.

In 1934, \$2.08 billion was spent by consumers for distilled spirits, wine and beer, whether bought in package store or bar. By 1939 the figure had gone up to \$3.63 billion, and by 1949 to \$8.55 billion, (\$4.43 billion for beer; \$3.65 billion for distilled spirits; \$465

million for wine; and, just for the contrast, \$1.35 billion for coffee and \$1.23 billion for soft drinks. Who said that *coffee* is our national drink?)

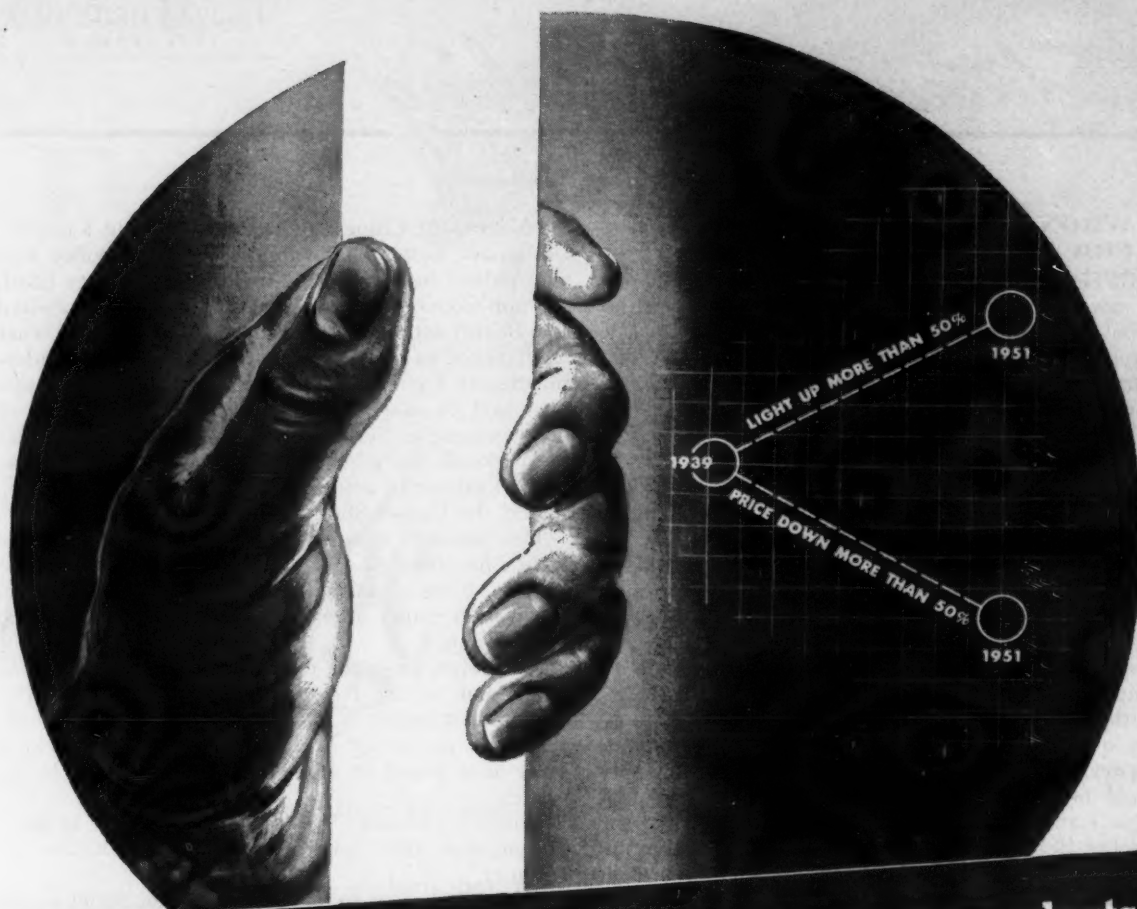
But we can't just say that 1939's alcoholic consumption was up 75% over 1934, and that 1949's was 135% over 1939. That wouldn't be fair, since our population increased during those years and then inflation slammed in with decreased money values. Between 1929 and 1939 (which covers a broader period than the liquor survey and so is ultra-generous), the population increase was about 7%. Hold that up against the 75% increase in alcoholic beverage consumption! The population increase between 1939 and 1949 was about 14%, as against the 135% alcoholic drink increase. In that last decade the real value of the dollar dropped from 100 to 59 cents. But even taking all that into account, alcohol consumption is skyrocketing, if anyone should happen to ask you.

CURE: The American Business Men's Foundation put out one of the cleverest pieces we've seen in a long time, calling attention to a *sure cure* for alcoholism. This discovery of the Foundation goes by the complicated name of Ecnenitsbalatot—we defy anyone to pronounce it! But there it is, and it will absolutely prevent alcoholism as long as it is consistently used. They say, "The reason why it has not stamped out drunkenness, and even social or moderate drinking, is primarily a disinclination to publicize TOT and a concerted multi-million dollar conspiracy to conceal its effectiveness." How right they are! There is a long list of TOT benefits, among which is the statement that if taken from the age of 20 on, it will save the average American \$12,000 in cold cash. Powerful stuff!

By the way, Ecnenitsbalatot—that's "total abstinence" spelled backward!

FAITH: An Iowa reader sends us a clipping from the Omaha *World Herald* reporting the action of the State Superintendent of Public Instruction, Miss Jesse M. Parker. A brewing company was after her to get permission to show their movie in an Iowa high school, free of charge. Superintendent Burnham in Walnut, Iowa, had a similar offer from Anheuser-Busch. Both Miss Parker (she called it "insidious propaganda") and Mr. Burnham ("indefensible!") were up in arms and quickly spread the word. The curious thing about the Anheuser film is its name: "The House That Faith Built."

Apparently the people with such movies on their hands consider Iowa no more of a pushover than any other state, and so the offer of free films may come your way. Thanks to the *World Herald*, you have been forewarned.



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Editorially Speaking...

● WRONG ILLUSTRATION FOR RIGHT PRINCIPLE

YESTERDAY I was brought up standing during our morning devotions. Mrs. Poling was reading the lesson which carried the intriguing title "Only a Match," when she ran head-on into this: "I sat one night in a huge amphitheatre which was crowded with people waiting to see a pageant. Just before its presentation, all the lights were turned out and the master of ceremonies asked that on a given signal each person hold aloft a lighted match. The signal was given and the result was amazing, unbelievable. Hundreds of tiny flaming matches became little luminous torches of light and beauty."

Imagine that! And I suppose that it actually happened because the little booklet from which the story is taken is official. Also we like those lessons very much. How this particular invitation to disaster could have escaped the attention of the editor is beyond me. "Little luminous torches of light and beauty" could very quickly have become a running fire and hideous disaster. Certainly every fire ordinance of any city would be cracked wide open by such a display. A single match may produce a catastrophe. Any of the matches lighted and held aloft in that "huge amphitheatre" might have dropped into clothing. One does not care to think of what the panic would have been if a single person had cried out or rushed down the aisle of that darkened auditorium.

The lesson drawn by the writer from this particular illustration was beautiful indeed. It was pointed out that each of us should carry a torch and that the light of many torches will illumine a darkened world. But I lost the lesson entirely as I sat startled with the implications of the illustration. You see, I know fire and we all better know!

● NEHRU'S VOICE A THREAT

INDIA'S Prime Minister Jawaharlal Nehru may be completely sincere and at the same time his leadership in the United Nations may be a menace to freedom and democracy in the world. Returning from the Far East last fall, I found that every non-Communist group in Japan, Korea, Formosa, the Philippines, Pakistan, and Israel regarded Nehru with both uncertainty and fear.

One American correspondent on Formosa expressed it in just about these words: "He is a more effective spokesman for Moscow at Lake Success than Vishinsky, because he is not a Communist but supports Communist policy. His motive is different but the effect is the same."

India's Nehru not only recognizes the Peiping regime as China's legitimate government but insists that it must be given the United Nations' seats held by

the Nationalist Chinese delegates of Chiang Kai-shek. Until now, Britain has supported India's policy and may indeed be responsible for it. On the other hand, the non-Communists of Asia are incensed by Indian and British action. Equally they are troubled by what they regard as our tendency to follow British leadership in the Far East. In Karachi, a Pakistan businessman said to me: "Nehru is opposed by millions of his own people. Perhaps today he does not represent the majority. He gives only lip service to democracy, for in Kashmir he refuses the vote to the people. Why should the United States listen to him above others?"

This seems a reasonable question, for now again Nehru has rejected a proposal to settle the Kashmir dispute, three proposals indeed offered by the Commonwealth prime ministers in London and accepted by Pakistan.

Mr. Nehru gives the world advice about Korea and China but, as the *New York Times* says editorially, "He finds it easier to solve the problems of the world than the one in his own backyard." Today Nehru's voice is a threat to freedom and democracy in the world.

Russia's formula for world revolution includes "Impoverish the United States," and "Divide and conquer."

Today Nehru of India strengthens the formula. Let the free world be warned before it is too late.

● AN OFFENSE AGAINST YOUTH

COLLIER'S WEEKLY has done its best for its cigarette advertisers. In an article, supported by full-page displays in metropolitan dailies, this national magazine goes clear out to prove that lung cancer does not derive from cigarette smoking, and that "every speck of scientific data available" reassures the cigarette addict. Here is a characteristic paragraph from the advertisement:

"Whispered the doctor, cigarette in hand and glancing at the overloaded ash trays: 'I'm going to tell you exactly what I tell most of my patients. *Don't smoke—unless you like it.*'"

It is all a sorry business. Whatever the doctor who writes for *Collier's* has to say, the conclusions of other doctors and scientists whose findings have appeared in the home edition of the world's most widely circulated journal, *Reader's Digest*, which carries no advertising, declare cigarette smoking today to be a growing insidious menace to all ages, but particularly to youth.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

Easter Heritage



From deep in her heart the author has culled these warm and tender

memories of how her mother taught her the ageless story . . .

By RUTH C. IKERMAN

EACH springtime my mother taught her family the eternal beauty of Easter. With cookstove for blackboard and garden for laboratory, she demonstrated the truths inherent in the ageless story.

Now even a whiff of fresh rolls browning in an oven recalls our annual baking of Hot Cross Buns. Such observance began on the Thursday evening before Good Friday. Then Mother set the yeast which during the night performed its magic with the flour and milk.

All the pans in the kitchen were brought into use to bake the buns. We walked on tiptoe so as not to disturb a temperamental oven. Next came the fun of icing buns with frosting of powdered sugar, milk and vanilla. Just a simple cross on top the hot bun. When this had time to dry, delivering of buns to neighbors began in earnest.

For days ahead we had planned to whom to give the Easter buns. One year it would be old Mr. Smith down the street who broke his hip way before

Thanksgiving. And our favorite teacher who lived in an apartment without an oven; just imagine! Nearly always there was an emergency which added some new name to the list.

ONCE the grandmother of a favorite friend had come down with the disease about which even grownups talked in whispers a few years back, that mysterious cancer. "Why did she have to catch cancer, Mother?" we asked, remembering how good Grandma Dane had always been to us children, handing us cookies and flowers.

Well, Mother couldn't tell us why, but she managed to make us feel that when the answer is known it will be because of wisdom revealed through researchers working hand and hand with God in a kindly universe.

And when Grandma Dane died shortly after Easter, we had been prepared for this sorrow because of our knowledge of death through the Easter story.

So we were not as bereft as if we had not been allowed to take her some Hot Cross Buns, for even as children we sensed that we had done what we could to help alleviate pain through the comfort of fellowship.

But usually the delivering of the buns was a happy occasion. Some of these friends had little presents for us. There would be a glass dish with candy eggs from which we could take both a green and a yellow one. Or some lavender and pink sweet peas to carry home. Perhaps fresh eggs for us to boil and color.

This egg coloring meant an expedition to the garden for mustard greens and beets, and industrious saving of old coffee grounds for golden browns. Painting eggs with the name of each individual who would be present for Easter breakfast or dinner was a part of our fun.

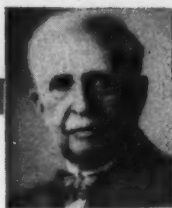
Colored eggs were arranged in as lifelike a nest as we could make from long grasses or carefully hoarded excelsior. In this we tried to accurately

ILLUSTRATOR: GEORGE WILSON

J. C. Penney

LINES OF A LAYMAN

AMERICA: A STORY OF SUPERLATIVES



THE UNITED STATES occupies only 7% of the earth's surface and has only 6% of the world's population but: 85% of all the automobiles of the world are owned and operated within the continental limits of this country. The skeleton of our modern industrial world is made of steel; 59% of the steel capacity of the world is here in the United States; 46% of the world's electric power; 54% of the telephones; 48% of the radios. Incidentally, over 90% of the world's bathtubs are here! We really ought to be very clean!

Over one-third of the world's wealth is concentrated here. Further, consider what this means in the lives of our people: over one-third of the world's total income is given to the men and women of the United States; this is the only country in the world where the average citizen owns his own home, owns an automobile, has a refrigerator and a bank account and a life-insurance policy. Some 50 million of our people have savings-bank accounts; 70 million have life-insurance policies; 17 million own their own homes or their own farms; over 16 million own stocks or bonds.

But it is not in purely material wealth alone that we excel: here more young people go to high school and college than in all the other nations of the world taken together. The story of America today is the story of superlatives. Here there are more hospitals, more churches, more libraries than in all the other nations of the world together.

With all this wealth and privilege, what are we doing for others? Next month I shall in part answer that question.

follow the nest design of the hens. For this was before the time when eggs appear on grocery shelves looking like synthetic products automatically produced and packed by machines into oblong boxes with cardboard partitions to keep one from touching another. An integral part of each Easter was the reminder that the hens gave eggs for our breakfast and that God had made life in the form of the hens and the eggs. It was not too far a step from this knowledge to begin to learn about other forms of life and creation.

A wildflower-gathering expedition was a part of each Easter week. We returned home in the dusty twilight with arms filled with golden poppies, purple hyacinths, yellow and white daisies and the pinks and reds of Indian paintbrushes.

From our own garden we saved the prettiest white blossoms to use in decorating the church. Others went into bouquets for the sick, and some for our own house. For Easter was a time when we picked up our playthings and made our room neat, as befitted the celebration of so important a date. Getting ready meant unpacking our last year's Easter basket. It might need to be cleaned in which case we would spread out newspapers and have a

wonderful morning daubing on a new coat of green paint.

Once we got Christmas and Easter all confused since our trinkets were packed together. We were looking for our copy of Beatrix Potter's beloved "Tale of Peter Rabbit" and fell to thinking what a marvelous invention is the Christmas tree which had produced this copy of the book. Whereupon we went on a search for a tall sprig of feathery asparagus for an "Easter tree" and left it beside our beds, propped up between books.

Mother went along with our vivid imaginations and saw to it that some candy eggs were near the "tree" on Easter morning. But she also made clear to us that we ourselves were to learn how to give, and that Easter was an opportunity to learn to give in the face of sorrow as well as joy. Since almost every family had its grave to decorate in the cemetery, we were to remember to be kind always. This daily kindness was to include all people, especially new pupils at school, and any friends who did not look or act just as we did in our own small circle.

So as a child I began to see that Easter included different races and different ages. And early there began

to be builded into my philosophy a recognition of the universal yearning for an answer to the problems of "why" in life and death.

Just how all the metamorphosis inherent in the Easter promise is to be accomplished, nobody could explain to me as a child. And now that I see how humble all of us are in the face of the mysteries of immortality, I can appreciate how hard my family tried to explain the imponderable.

One visual means used was our annual visit to beautiful gardens in our community, thrown open to the public. One lovely spot featured gorgeous beds of tulips which flowered near Easter. Before we walked to the blossoming gardens, my mother put into our hands dry brown bulbs, scaly to the touch. We found it hard to believe that the pink radiance and purple royalty of tulips could possibly come from such drab bulbs as we carried in our pockets. But in this garden was ample evidence that somehow they did!

That rugged illustration of Easter has sustained me through long philosophical discussions and lectures when my fingers have automatically reached into my coat pocket searching for the remembered reality of that long-ago bulb. And the recurring blossoming of daffodils each spring brings to me a new and endless hoard of the garden's golden coins to cherish.

Another legacy which yearly increases in value is the echo of the reading within the family circle of the actual events of that first Easter as told in the Bible. Now in my own home I take an hour each Easter week to read the exciting exalted story summarizing events from before Palm Sunday through the trial and the tomb, beyond to the journey along Emmaus Way. As I read I catch the remembered inflection of my mother's voice as she made that first Easter morning a part of the early sun coming through the new green leaves on our own fig tree.

Life for us all grows increasingly complex in the atomic age. It is much easier to buy a fancy basket wrapped in cellophane than to arrange an hour to read the tale of Topsy, Mopsy and Cottontail to an entranced child. It is simpler to shop for Sonny's new Easter suit in town than to forego a crowded club schedule and stay home to answer a child's searching questions.

But when a ruffled pink organdy dress has become only a discarded dustring, the Easter questions still remain to be answered, inevitably and ultimately. Development of simple inexpensive family traditions together in Easter week offers opportunity to mirror in the home the peace of Easter, and to reflect that peace to the waiting world.

THE END



DR One Willow Tree

...MISSIONARY EXTRAORDINARY

By JOSEPH BERGER

AT DUSK on a February afternoon in 1905 a young American dropped his suitcase on the deserted station platform of a village in Japan, stared at the barrenness of a broad, lonely plain, then sat down to take stock of his situation.

It added up to a near-vacuum. Twenty-four-year-old Bill Vories, suffering from tuberculosis of the intestines, had been told by his doctor back in the States that he had two years to live, barring any sudden turn for the worse. He was broke. He didn't know enough Japanese to phrase the traditional first question of the traveling foreigner. And he had been told that for miles around this village of Hachimen he wouldn't find a single English-speaking person.

Vories' reason for being in this remote, poverty-stricken corner of the world was a deep religious urge. He wanted to be a missionary. He had no minister's frock, no formal religious education, no church behind him. He had arranged to take a job teaching English in the government academy at Hachimen and, because a teacher was so badly needed there, the authorities had agreed to let him hold Bible sessions in his spare time as long as he kept his religion out of the classrooms.

YMCA headquarters in Tokyo had told him that the province of Omi, an inland section of the country isolated

by a girdle of mountains, was one of the toughest strongholds of Buddhism. Buddhist priests would certainly bar any approach he might try to make to the province's 800,000 common people. Moreover, most of the inhabitants of Hachimen were of the outcast *Eta* class, people rather like India's untouchables, who harbored a centuries-old inferiority complex. As for the teachers and students of the academy: "You will find them either indifferently agnostic or openly opposed to all religion. Don't be surprised if you make no headway whatever as a Christian missionary in your first two years."

TODAY, at 70, William Merrell Vories, LL.D., leading missionary and one of the most prominent figures in Japan, recalls that desolate moment at the Hachimen station and admits that if he'd had any cash or any way to borrow some, he would have taken the next train back to Tokyo, the next boat back to the States. Had that happened, one of the most effective careers in the far-flung story of American missionary work would never have gotten under way.

Vories found in Hachimen, at first, just what the "Y" at Tokyo had told him to expect. The young men in his classes were eager to learn English,

but their interest in Bill Vories stopped there. When he invited them to visit him in his little cottage they politely declined.

ONE DAY Vories hit on the stratagem of telling one of the boys that he had brought along some American games. This was more than the Japanese lad could resist. Soon word of the fascinating foreign games spread through the village. Other youngsters trickled timidly to Vories' house. And at length the ice of distrust and disinterest which no missionary in Omi Province had been able to break for decades through education, medical care, or offer of hope in the hereafter, was melted with dominoes and flinch.

Vories took careful advantage of these social evenings to note the leaders among the boys. Then he asked them, one by one, a wholly unintelligible question: "Will you join a Bible class if I organize one?"

"Of course," one of them answered, "if it's a new kind of game." Vories said, "It's not a game, but just something you might find interesting."

Forty-five youths showed up for the first session. Vories had been panicky about the language problem. Fortunately, just two hours before the session, a young instructor at the academy, a shy, quiet fellow, had come to Vories,

(Continued on page 70)

ILLUSTRATOR: AL MILLER



Dr. Hubert Eaton chooses to call himself "The Builder."

By ADELA ROGERS ST. JOHNS

WHEN I was 8 years old I lost my faith in God and my belief in immortality because they wouldn't let me wear my new red dress to my grandfather's funeral.

My grandfather, a Methodist minister, had often read to me from "Pilgrim's Progress." So when I was told he had died suddenly in the night I never doubted the trumpets would sound for him on the other side, and the Shining Ones welcome him with the glad words, "Enter ye into the joy of your Lord."

I cried, because I would miss him. But I did it secretly, for fear he could see my selfish tears and they would make him sorry amid that glorious joy no tongue could express. And for the occasion of the funeral, my first, my new red dress seemed a fitting garment. So I put it on.

This was almost fifty years ago. The family reaction to my appearance was shock and consternation. My festive array was removed, by force, and a hurriedly purchased black, of depressing ugliness, substituted. I was taken to a dark, damp, dreadful place called a funeral parlor. In the center was a black box covered with stark white wreaths. My grandfather was in it. Obviously, from the mourning robes, the thick and threatening shadows, the smells, the whispers, a great disaster had befallen him.

They told me he was dead. And I, poor mite, believed them.

Since everyone said he was "almost a saint," since I knew he had served his Lord Jesus Christ all his life, and still came to this horrible end called a funeral, I decided my grandfather had been mistaken about his Loving Father

He Carries

Death to Dr. Hubert Eaton is Eternal sorrow but of hope in the Resurrection. famous cemetery he built and bereaved

called God and I might as well serve the devil, I carried this cross of lack of faith until my first baby was born and the miracle of life touched me with grace and began to thaw my frozen heart.

About 1923 the builder of Forest Lawn, then a new cemetery near Glendale, California, entered my experience.

I had refused to go to any funeral since grandfather's, but Wallace Reid died and his wife, my dearest friend, asked me to go with her to his. With fear and dread of what lay before us, I went.

Inside the Little Church of the Flowers at Forest Lawn, I could not believe the evidence of my eyes. Blessed sunlight poured in through wide windows, framing green pastures and shining waters. The walls were soft gold such as I had imagined paved the streets of the Holy City; there were flowers everywhere. Not wreaths. Flowers growing as in a garden, rosy azaleas, rich red begonias, shell-pink and flame rhododendrons, fragrant freesias and lilies. From the branches of bright yellow acacia trees birds poured out joyous music.

"We're in the wrong place," I whispered to Dorothy Reid. But we weren't. There in God's light, in a garden that seemed next door to paradise itself, it was possible to say a prayer of hope and faith to the Tender Shepherd and believe it. If there was such beauty and joy and song on earth, surely there must be joy in the kingdom of heaven, and He who came to save all sinners would lead Wally's soul to it.

That is my personal story. I tell it because it is one among millions.



CHRISTIAN HERALD

Easter in His Heart

Life in Christ. To him it is not a time of
This became the foundation-stone of the
millions have caught sight of this hope there

The man who envisioned, built and maintains Forest Lawn Memorial Park, and has thereby changed a nation's thinking about the last resting place which we call a cemetery, has always had one simple objective. Rather wistfully, he wants to substitute the words "Eternal Life in Christ" for the word "death" in humanity's vocabulary.

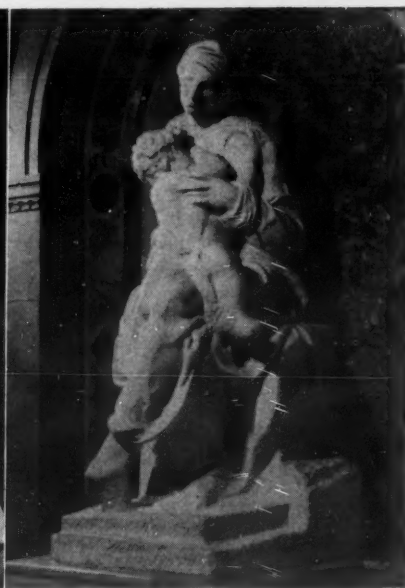
BEING a practical man, he's gone about this in a practical way. Yet, if today you stand with him on the hilltop where thirty-three years ago this plan unfolded in his young I'm-from-Missouri-you'll-have-to-show-me consciousness, and see how it has come true in a burial ground where weddings take place and beauty gives your soul wings, a conviction steals over you.

This tall, lanky man in a blue serge suit, a figured tie, horn-rimmed glasses, sees *through* the Valley of the Shadow. That is the most important thing about him. Forest Lawn, to him, is literally just a way station at the entrance, where you bid the traveler Godspeed, knowing that those who have faith in Christ will find the fulfillment of His promise, "I go to prepare a place for you." The journey may be long, there may be rivers to cross and mountains to climb. He sees the eternal light at the other end.

In what is in full operation a cemetery and mortuary, Dr. Hubert Eaton has made the Resurrection, the central glory of Christianity, the hope of mankind. To him, from the first, the vital point has been that everything you see or hear at Forest Lawn, even in those hours when earthly death seems most real and terrible, shall announce Christ's victory over the grave. (Continued on next page)



A tradition at Forest Lawn is for newly married couples to join hands through the "Ring of Aldyth." Below is some of the statuary that decorates the grounds and buildings. At left is Michelangelo's magnificent "Moses." Opposite page: The ivied "Little Church of the Flowers."



EASTER IN HIS HEART

(Continued from previous page)

For thirty years, as a resident of Los Angeles, I have watched Dr. Eaton, in an active, effectual way unknown in our land before he came along, carry this light of Christian faith to millions. For each year over a million-and-a-half people see the beauties of this Memorial Park, pray in the Church of the Recessional, a reproduction of St. Margaret's in Rottingdean, England, where Kipling was inspired to write his famous poem. They see St. Gaudens' magnificent bronze of Abraham Lincoln, and the finest copy in existence of Michelangelo's Moses. They sit in the Wishing Chair, of stones from the Wee Kirk of the Heather in Scotland, where bonnie Annie Laurie worshiped.

EVERYWHERE they find the builder's practical sermon to persuade them in the words and work of Our Master to prepare by a good life for fearlessness in the face of death, sure in faith that they shall see the Kingdom.

That a saint or a seer, a prophet or a preacher has the vision that death is only the gateway to more life does not always comfort poor humans struggling also with taxes, doubts, fears, temptations, wars and first-of-the-month bills. This is expected of men who give their lives to God. Somehow when it is presented to you by an ordinary man it comes within your grasp.

At Forest Lawn, the personality and character of Dr. Hubert Eaton are hidden under his chosen title, The Builder. When you do know the man, his work increases in its power and uplift.

A sturdy, common-sense, every-day American you'd trust in a business deal, he hasn't changed the careful methods he acquired in his years of study in the sciences. He was called from a life of mining engineering, rugged outdoor exploration and adventure, successful commercial metallurgy. But—he was called. He believes that. So, I find, do those who have helped him bring his dream to pass.

"Why," he asks, "was I in that particular office that particular day when a phone call came asking who might manage a bankrupt cemetery thousands of miles away in California? I didn't know anything about cemeteries, except you whistled going past 'em in the dark. Why did I decide to go and see about this?"

Talking in his library, a dignified room of bronze and dark oak, we decided there is a blessed Exchange where the messages of Our Father's will for us find us if we are listening.

Dr. Eaton, then just off a big mining job, was listening.

"A man," he says, "wants to make

a living and do some good in the world at the same time if he can. When I heard about this, it came to me that this might be my chance."

In California, this 35-year-old mining engineer saw a typical cemetery of that day. No buildings. No flowers. Ugly headstones. Few trees. Bare brown hills. He climbed the hills to look it over.

From boyhood, he'd felt something missing in his inner faith. His father taught sciences at William Jewell College in Missouri. The household was puritanical, rigid in observance of morning and evening prayer, three church services on Sunday and prayer meeting, and preaching then had more fire-and-brimstone. Young Hubert was

The Lifted Cross

O naked Cross against the Lenten sky,
What do you think of as men pass you by?

"I think of Him who died that men might live,
Whose dying words were, 'Father, now forgive.'"

O Cross that lifts so high above the square
Where busy men are hurrying everywhere,

Do we who claim to know the Savior's worth
Still crucify Him when He comes to earth?

"Alas, you do! and from my lofty height
I hear Him pleading, pleading through the night."

"I see again the blood drops running red
Down from the thorns men press upon His head."

—Benjamin F. Schwartz

taught right and wrong as black and white. This he still thinks a sound idea. Right is right and wrong is wrong and Dr. Eaton thinks most of us know them when we see them.

On the day when from a brown hill-top he looked over what is now 300 acres of Forest Lawn, he knew what he had missed. Joy ought to be a greater part of faith in the Man who was loved by little children. Without the resurrection Jesus taught, there could be no joy. It was the promised victory over death, "For if Christ be not risen then is my preaching vain and your faith also is vain," that brought joy to His followers.

That very day, New Year's 1917, Dr. Eaton wrote the astounding document now known as The Builder's Creed. Hubert Eaton wasn't a writer, yet he set down his dream in inspired prose. He knew little of art, architecture, landscaping. Yet the plan, about which he consulted no one, the plan

which was an assault on long established customs none had dared question for centuries, was complete, detailed, comprehensive, right then.

Where was this unknown Middle-westerner to raise an "immense fund" to begin, much less perpetuate, this iconoclastic vision of a cemetery as unlike all others as sunshine is unlike darkness? His faith in miracles was justified. His burning zeal sold his dream to others. Today Forest Lawn is operated by a mutual association of lot owners and its excess income over expenditures cannot be dispensed to stockholders but must be expended for the good of Forest Lawn, whose basic belief in its community responsibilities has led to the creation of Forest Lawn Museums.

Art treasures, historical glories, gardens unsurpassed—but Dr. Eaton could never forget that Forest Lawn is a cemetery, with graves, mausoleums, crematory, mortuary. With practical common sense, united with an unshakeable faith that Jesus Christ meant it when He said that whosoever believeth in Him should not perish but have eternal life, the builder of Forest Lawn went about all the sorry but necessary business of human death, of caring for those in grief, refusing to be dominated by old and often pagan customs, ancient tabus, fears and superstitions.

An initial step was the "Before Need" financial plan. Everyone was encouraged to make ahead of time all the arrangements, financial and otherwise, which have to be done and which can be thorns of pain to those left behind in the sad and sometimes sudden days of parting.

Unbearable moments were handled in surroundings which at least spoke hope, faith and courage instead of despair, fear and defeat. In rooms naturally, brightly and beautifully furnished, normal rooms with windows opening onto the beauties of the stately park, it was possible to arrange every detail from mortuary to the final disposition of this once dark and dreadful secret.

YOUNG women in crisp, clean uniforms of beige and white, young men like any other young businessmen, come and go with a united front of "Be of good cheer; I have overcome the world." If they do not believe this, they don't work for Forest Lawn, which is dedicated to Christianity. Clothes to be worn, if needed, music to be played, flowers, caskets, are all somehow lifted from harrowing oppression to open and simple necessities, last duties to be done for someone you loved.

The imagination, very busy at such times, is quieted by a picture of dig-

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Sally Perkins' EASTER LILIES

By ETHEL M. JOHNSON

"WELL, Cyrus, I'm certainly glad that you have returned. You needed the rest and change, no doubt; but we've needed you here in the store. You're back just in time to straighten things out before our next sale."

James Ridlon, junior partner in the firm of "Brown and Ridlon, Fancy Groceries, Fruits, Vegetables and Flowers," drew a sigh of relief as he welcomed the senior member, Cyrus Brown, who on his doctor's orders had taken a long winter vacation in the South, a vacation which in fact had included both winter and spring.

In contrast to Mr. Ridlon, who was a wiry, nervous man, tall and thin, with sharp eyes and a hatchet face, Cyrus Brown was stout, florid, genial and "comfortable looking." The contrast between the two partners in person-

ality and in disposition was equally marked. Mr. Brown, good humored, friendly and sympathetic, was popular in the community. James Ridlon, who lacked these qualities and was moreover stubborn and argumentative, was not generally liked. In consequence, he had encountered some problems during Mr. Brown's absence. Now that his partner was back, he proceeded to unburden his mind.

"One of the most trying cases that has come up since you went to Florida," he continued, "is that of the Widow Perkins. I never saw such a cheeky woman. We had some fine Easter lilies on sale early in March; and she came in and ordered seven large plants that were full of blooms. She picked out the best ones in the

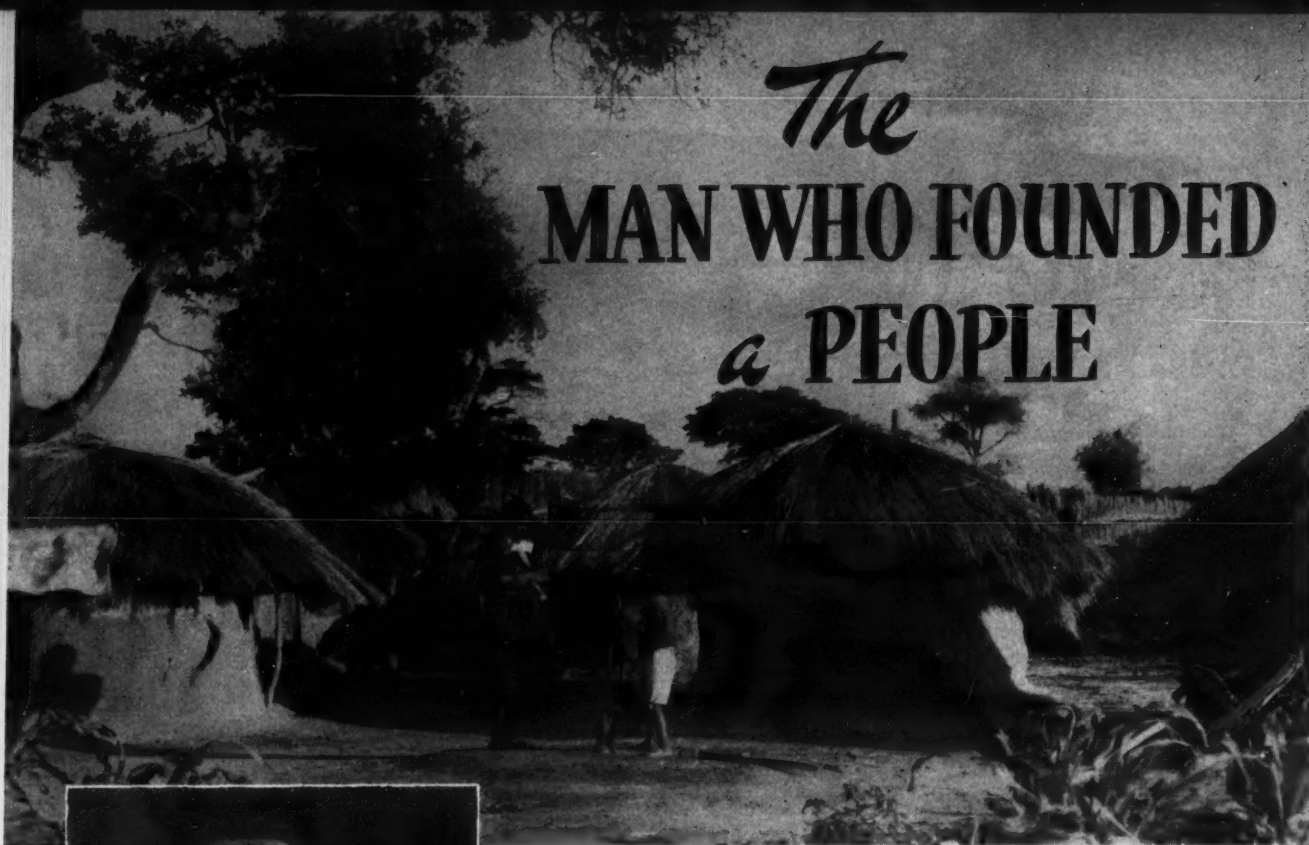
entire lot. They were plainly marked as to price. And she commented at the time about how very reasonable they were. I remember that she said she'd never seen such splendid lilies at anything like that price. Yet when I sent her the bill, she refused to pay. Instead she sent the bill back, claiming that it was four or five times as much as it should have been. And she hasn't paid, although I've billed her several times. Now I think we should turn the matter over to a collector."

"N O, no, Jim! We can't do that," Mr. Brown objected. "Sally Perkins is one of the finest women in town. She has always been a good customer and paid her bills promptly. Since Henry's death, she hasn't been a large purchaser. I understand he didn't leave her any too

(Continued on page 73)

ILLUSTRATOR: MARK TESAN

The MAN WHO FOUNDED a PEOPLE



Before Emory Alvord (left) came, the natives built primitive huts (above). Today, vastly improved, they are made with brick, as shown below.



With an unflagging faith in a people's ability to help themselves, Emory Alvord brought into being this bright spot on the Dark Continent

By LISTON POPE
and Clarence W. Hall

ON AN April evening 30 years ago, a husky young teacher of agriculture from Washington State was jolted out of a sound sleep by the sound of jungle drums and weird chanting. Emory Alvord, with his bride, had just arrived at this remote spot in Southern Rhodesia to begin work as Africa's first agricultural missionary. He sat bolt upright, listening, then bounded out of bed and into his clothes, and soon came upon a sight that shook him to his shoestrings.

Over an acre of stumpy, neglected farm land a milling crowd of Africans was engaged in what seemed an orgy. Led on by a brace of whirling witch-doctors, the prancing men and women were shrieking their appeals to the gods of the soil. When they drooped or fell exhausted, black arms gathered them in, revived them with gourds of potent native beer, and the show went on.

Alvord stood and watched. So this was native agriculture! He had been told what to expect. On the long and hazardous journey to his station—7000 miles by ship, six days and 1628 miles by train into the interior, and 14 days and 174 miles by donkey-wagon to Mt. Silinda Mission—old Africa hands had warned him what he was up against. Vigor, they'd said, was something the African farmer had little of; voodoo was his tool. The old Africa hands had laughed as they said it.

Emory Alvord hadn't laughed then. He didn't laugh



Alvord addresses demonstrators-in-training. Left: A witch doctor squats in full regalia.



now. Through the eerie firelight and the clouds of dust, he thought he saw these people as they really were. Lazy? No lazy man would expend such energy. Superstitious? Perhaps, but was not superstition itself a sort of faith? Redirect that energy and faith, and heaven alone knew what potentialities these people might exhibit.

Striding back to his mission station in the morning's chill dawn, he mapped out a program which he dubbed "The Gospel of the Plow."

Today, after 30 years, Emory Alvord's faith in the natives of Rhodesia has been spectacularly justified. Under his brotherly tutelage they have quite literally changed the face of their country. In 1920 most natives (or "Bantu") in Rhodesia were as cut off from any future as they were severed from their fellows by crocodile-infested rivers; today vast numbers of them enjoy a sense of prosperity and community well-being unknown in other regions of the Dark Continent.

THE pioneering instinct runs strong in Alvord blood. The family settled in Connecticut in 1632. Emory's great-grandfather went to Utah in 1847. His grandfather ran mule trains through the new West, and was found murdered by his campfire. His father fought in the Philippines and did construction work there and in Alaska.

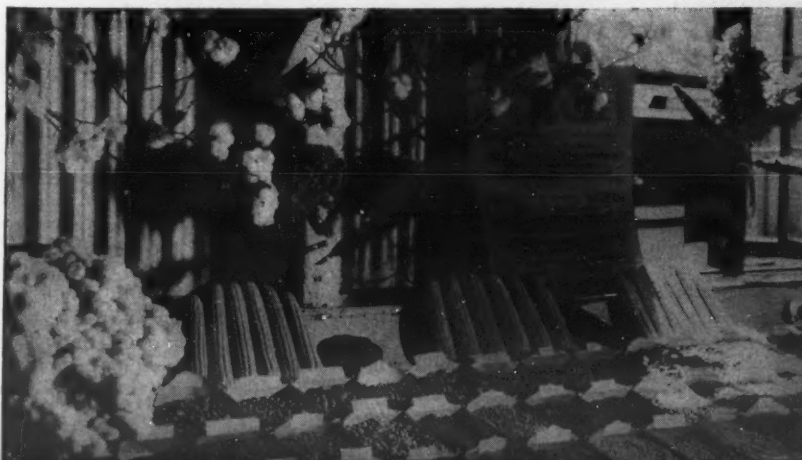
Emory himself, having chosen farming for a career, worked his way through Idaho State Normal and Washington State College. In 1918 he tired of the classroom's ivory tower and began to look for a frontier for himself. Gregarious, he wanted a frontier that was humanitarian rather than geographical. He volunteered for life service as an agricultural missionary. Asked why, he said, "The human race must stand together. It is difficult for an individual to develop in the race as long as someone else is lower. The

strong and qualified must stand with and help the weak. It is my aim to teach Christianity through the unexcelled medium of agriculture, full as it is of reverential objects which remind us hourly of God and life."

The idea of saving souls by saving soil was new to missionary enterprise of that day. But his conception of service appealed to the mission officials, who assigned him to Southern Rhodesia. A self-governing British colony since 1923, Southern Rhodesia, about the size of California, sits deep in the center of Africa's southern tip. Sometimes said to be the ancient site of King Solomon's mines, it had been fought over for centuries by Arabs, Portuguese and others. Decades ago the gold-seekers had departed and the whole region had sunk into somnolence until Cecil Rhodes and his British South Africa Company grabbed it for king and country.

(Continued on next page)

Right: Christian corn grows several feet taller than heathen variety. Below: An exhibit of corn and cotton that won first prize at an African agricultural show.



HE FOUNDED A PEOPLE

(Continued from previous page)

Arrived at Mt. Silinda, Alvord carried his bride across the threshold of a house in which even the floor, beams, and rafters were mahogany.

The mission, begun in the early 1890's on 30,000 acres granted by Rhodes, majored in Christian education and handcraft. Agriculture, around which the whole of native life revolved, was not stressed. When his mission associates lamented that making converts was easy but keeping them faithful was impossible when they returned to their homes, Alvord asked: "What else can you expect? You can't build a good society, let alone the Kingdom, on eroding soil and eroding people!"

He promptly instituted a five-year course in agriculture, laid out six demonstration plots. At the first harvest session he invited the Bantu for miles around. On the demonstration plots they saw maize (or "mealie meal") plants 12 feet high bearing 12-inch cobs—quite a contrast with the native plants two or three feet tall, with cobs no bigger than a man's thumb.

Triumphantly, Alvord expounded the merits of proper tillage. His bubbling spirits simmered down a bit when he asked them if they understood, and they shouted, "Yes, yes. You great witchdoctor!" When he tried to tell them witchcraft had nothing to do with it, they laughed. Even the mission pupils who had cultivated the plots under his direction were convinced he had gone out during the night and sprinkled magic medicine.

He knew then that he must persuade the Bantu to put his methods to work on their own plots, where they and their neighbors could see that there was nothing supernatural. It worked, and natives came from far and wide to volunteer their land for his experiments. He promised, and they proved, that plots properly tilled would yield at least ten times more than formerly. The Alvord formula was simple to the point of absurdity: clear the land properly, water it, fertilize it with kraal manure now being wasted, rotate the crops. But, above all, *cherish* the land.

To the pitiable farmers on their pitifully worn-out plots, he would say: "What is this land you have? It's a trust for your children and your children's children. God has loaned it to you to use, not destroy. He sends the rain and warmth of the sun. All He expects of you is that you love your land, nourish it, cooperate with it. God wants you and your families to have the good things of life; He's given you the raw materials to make

a good life. He wants you to work with Him."

His technique for awakening incentive was unfailing. He moved among the people as a fellow worker of the soil, eager to help. Wandering about the native reserve nearest the mission, he would come upon a farmer lying in the shade. Squatting down beside him, Alvord would first talk about everything but farming, then before the native knew it he was having quietly painted for him such a beguiling pic-



Now that the government pays farmers for potatoes they don't raise, how about paying crooners for popular songs they don't sing? Hush money, as it were.

Radio marriages annoy me. Don't approve of these national hook-ups.

Six hundred co-eds at the University of California were recently asked to state what they first look for in a new pair of shoes. Ninety-eight percent of these girls declared they insist on comfort above all other factors. Well, let's have the opinion of six hundred shoe salesmen now.

A leading surrealist painter says he paints something, shows it to his wife, and she tells him what he has painted. Well, I can't figure out which one of these two needs to see the psychiatrist first.

Saw a horsefly on the hood of a car the other day. Never have I seen a more pathetic sight nor a nobler attempt to adjust to the machine age.

—DON FONTAINE

ture of prosperity that he was on his feet asking for directions toward that irresistible horizon.

When in 1922 a severe famine struck Southern Rhodesia, most Bantu crops failed completely; Alvord's students and demonstrators produced bumper yields. Word spread that a great wizard and rainmaker was at Mt. Silinda, and native chiefs came with gold and other gifts to buy his secret. The witchdoctors and other bush-league dervishes, sensing ruinous competition, heckled him at the demonstrations, shouting to the people that the gods of the soil would visit dire punishment on any African dabbling in the white man's sorcery. Failing that, they would

try to trick the farmers into assigning the worst possible land for the tests. That didn't work either: even the worst of it blossomed with amazing verdure.

Word of his success with the natives reached officials at Salisbury, seat of the government. They came to see the miracle, promptly invited him to take a job as government agriculturist. In 1926 he accepted, seeing a chance to spread his Gospel of the Plow far beyond the mission's confines.

During his first year as government agriculturist Alvord stepped up acreage production sixfold on demonstration plots in native reserves. He had to travel almost constantly, and in the worst sections. Most of the native reserves, unlike the European settlements, were in the hot middle and low veldt regions, fever-stricken and infested with wild animals. His huge bulk packed behind the wheel of his small British car became a familiar sight.

He got around, even though he had to spend hours digging out of mud holes or shifting sand, sometimes bodily lifting his car and dragging it to higher sand, sometimes walking for miles through jungle or open veldt to inspect demonstration plots too remote for autos, and completely soaked by rain or sweat most of the time. Natives in the remotest places came to look for this white-thatched man on his lonely safari, a bag of improved seeds over his shoulder.

On Sundays, in their little native churches, he took his place in the choir, his towering platinum-topped presence making him look like a great white bear among dark cubs.

During the next few years Emory Alvord seemed to be everywhere at once—organizing courses in missionary and government schools, setting up more and more demonstration plots and experimental stations, arranging gala farm shows, introducing more diversified products, making soil surveys, laying out model villages. By 1949 a total of 72,849 demonstration plots had been set up; on them the average yield was seven times greater than on adjacent native lands.

Knowing the Bantu's fondness for personal decoration as well as community prestige, Alvord developed an ornate enamel badge, richly scrolled with "Master Farmer," and awarded it to those whose plots were consistently superior. In some cases, there being no place to pin it, the badge was worn on a string around the neck; others improvised headbands to display it, while one devised a way to dangle it from his left ear. Today there are some 1200 Masters Farmers throughout Rhodesia. (Continued on page 95)

He had Jesus on His Hands



TEXT: "What shall I do then with Jesus?" MATTHEW 27:22

By ROBERT E. LUCCOCK

JESUS stands at the edge of the balcony of the Roman Praetorium. In front of Him Pilate leans over the edge and looks down upon a howling mob. With mounting fury the cry comes up, "Release unto us Barabbas!" Plainly the trial has reached a sudden climax; this storm from the angry multitude can no longer be turned aside. Pilate raises his hand until the surging crowd is still. Then, pointing to the Galilean beside him he asks, "What shall I do then with Jesus?"

Those immortal words, spoken in the heat of that Friday morning in Jerusalem so long ago, have come echoing down through the centuries in a thousand tongues. Framed in Pilate's words is the most decisive question of a man's life. In great moments of crisis for nearly two thousand years men have paused and wondered with Pilate, "What shall I do then with Jesus?" A man's answer to that question changes the destiny of his life.

What are the most important questions that a person asks or answers in a lifetime? Some of them come immediately to mind. There is that question which since the dawn of history men have somehow found the courage to ask, "Will you marry me?" How long it took some of us to summon fortitude to speak those words! There is that other question so freighted with consequences that people are some day called upon to answer, "Do you take this man to be thy wedded husband, to live together in the holy state of matrimony?" Nearly everyone sooner or later is confronted with this question, "Will you accept this position offered to you, and faithfully discharge the obligations of its office?" Sometimes we come to an hour when our lips hardly dare form the question which David asked about his own son in a time of tragedy, "Is the young man Absalom, safe?" Or that other question which we ask with our heart, if not with our voice, "How long do I have to live?" These questions come; they shape the future.

But there is another question that always follows each of these, more important than any of them. When two people have answered the questions that create a marriage, there comes the more ultimate question that determines what kind of a marriage it will be, "What shall we do with Jesus?" When the disposition of our lives has been settled by our choice of a career, the question arises that ordains

what we shall make of that career, "What shall I do now with Jesus?" When the declaration of death has been finally accepted, there follows the really decisive query, "What shall I do now with Jesus?" Knowing that this imperative question will some day call for an answer from us, what is it that Jesus asks us to do with Himself? Where does He ask us to go?

After preaching one day in the Harvard chapel, Dr.

Henry Sloane Coffin was approached by a student who asked him if he could "put him next." He meant, "Can you say anything that would put me next to God?" That's the thing Jesus comes to do—to put us next to God—the most important single thing. When a person finds himself next to God he will then call Jesus "Lord and Master." There comes to mind that conversation in the first act of "King Lear" where the Duke of Kent comes to Lear asking if he may enter the king's service. Lear asks him, "Dost thou know me, fellow?" Kent replies, "No, sir; but you have that in your countenance that I would fain call master." When a person says that of Jesus he has found the saving answer to Pilate's question, "What shall I do then with Jesus?"

Let us follow Jesus, then, in imagination and see where He invites us to go if we would call Him "Master," what He entreats us to do, see what it means to call Him "Lord and Master." We begin with two paragraphs from Winifred Kirkland's beautiful story, "Portrait of a Carpenter" (*Scribners*) as she pictures Jesus at the close of the hidden years.

"All unperceived, he had found it possible to live the Kingdom of Heaven, one man alone, in Nazareth. But now suddenly, all Nazareth, all Galilee, all Palestine, perhaps all the world itself, was startled as if people were suddenly awaking from sleep to unimaginable hope. A prophet had appeared, and with power! From all the countryside people were flocking to his preaching, to his baptism. He

said he was a herald! The movement toward John was resistless as a freshet. Ever merged with others, Jesus, too, rose to go down with the rest to be baptized. He felt himself ablaze with hope. The Kingdom was at hand! At last that Deliverer, for whose coming he had so passionately prayed, was about to appear! God was within him, all about him, driving him onward.

(Continued on page 100)



THE AUTHOR is minister of the Church of the Redeemer (Congregational) in New Haven, Conn. A graduate of Yale and Union Theological Seminary, New York, he was ordained to the Methodist ministry in 1941 and served churches in Connecticut and Long Island until called to his present pastorate in 1949. Mr. Luccock is book editor of the *Pulpit Digest* and reviewing editor of the Pulpit Book Club. He is the author of "The Lost Gospel," a book of sermons, and is a regular contributor to religious and secular periodicals.



The Hidden Years

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO

CONCLUSION

FROM the time she lay down, and all through the following day, which was the Sabbath, Zerah slept like one dead, and Mary was growing desperately anxious about her.

She had had nothing to eat for over forty hours. We began to fear she would slip away from us in her sleep, as she herself, I knew, would wish. But for the slow and hardly-to-be-discerned movement of her breathing, we might indeed have thought her dead.

It was close on sunset when, as we stood watching her, her eyelids fluttered and her large dark eyes looked wonderingly up at us. Then she sat up, still staring at us, and asked eagerly, "Where is he?"

"Who, Zerah?"

"Jesus"—and she seemed surprised at my asking such a question. "He has been here," she said insistently.

"But . . . Zerah . . . you know . . . our friend has . . . gone from us—"

"Gone?"—she drew her hand across her brow, slowly and thoughtfully. "But he is not dead, as you think, Azor—"

And I feared for her reason. But her eyes were quite steady, and clear and bright as ever.

"You slept all through the night and all through the day."

"Ah!" she said, wonderingly. "Then that is why I am so hungry, and why I feel so ready to walk now. . . . Then the Sabbath is over and we can go."

Mary came in with food for her, and she ate hungrily. But when I told her of Zerah's wish to start for home at once, she was very much against it. She spoke of robbers and other wild beasts that prowled by night, but it was all of no avail. So when we had both eaten we bade Mary farewell, and John came a little of the way with us.

As we issued from the city gate

our eyes fell at once on the mound beyond, on which the crosses stood.

Zerah stopped and gazed at them with wide, wondering eyes.

"They have taken him away," she said softly. "Oh, I wonder where they have laid him!"

When it came time for John to turn back he was very loathe to go.

"Nothing will ever be quite the same," he said dolefully.

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"Azor, my brother," she said softly, "you believed my mind was wandering when I said Jesus had been there while I slept."

"Yes, Zerah."

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"It has made you happier even to dream it."

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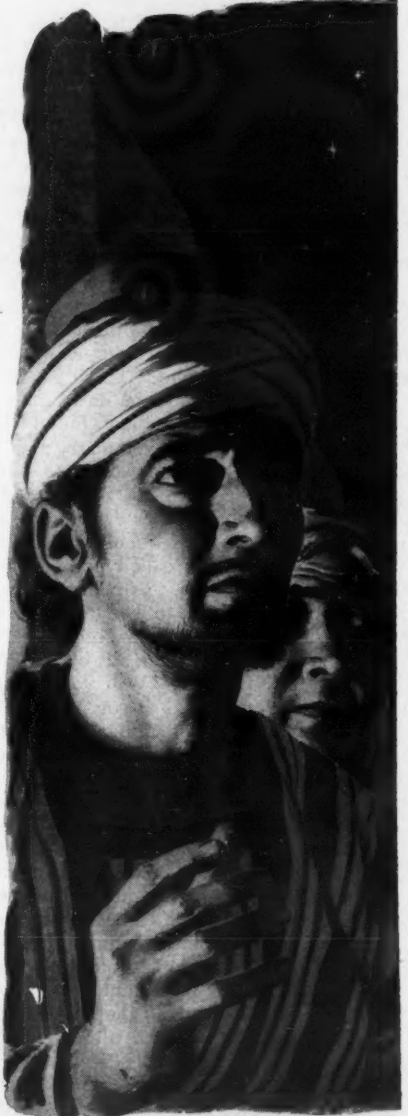
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Jesus broke the loaf, saying, "In the breaking of bread give thanks and hold me always in remembrance!" and he gave to each of us, and ate of it himself.

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"Whatever it was, that work was to be supreme in his life. He did not yet know fully what it was, except that it was to be for the good of his fellows, but God had chosen him for it and he had answered the call.

"There was no shadow of doubt in his heart and mind about it. He knew it meant sacrifice. It might mean the sacrifice of everything—of life itself. And he was prepared for that.

"And with deep reverence he told me how God had communed with him there, on that hill-top—not once, but

many times—and had instructed him as to the work He would have him do, and how to set about it.

"He said the sin and sorrow and suffering of the world lay heavy on God's heart. For it was His world and He felt as a father towards it. But it had wandered away from Him and He longed for it again. And it was to be Jesus' work to call it back.

AND GOD told him that he was His own Son—His dear and only Son—and that all power was to be his—all power on earth and in heaven."

We paced along in silence again—she, full of her gracious memories—I, pondering deeply, but very confusedly, all she had said.

"He told me," she began again after a time, "that his heart had gone out to me that very first day when he came

down the hill to welcome us. . . .

"But, very lovingly and tenderly, He showed me that it could not be. He had told me from the first that His way meant sacrifice. He showed me that if I was to help Him to save the world I must be ready to give up everything . . . everything.

"My heart was very sore. It yearned and bled for him; but I saw, though only dimly then, through the pain of it, that what I had hoped for us could never be. I felt all the glory and the joy of his love—and—ah me!—all the pain!

"And then—abruptly, but oh so gently—he put me from him, and I sank down in a heap, feeling like to die and very wishful to.

"He placed his hands on my head and very tenderly begged God's blessing.
(Continued on page 96)





The Hidden Years

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO

CONCLUSION

FROM the time she lay down, and all through the following day, which was the Sabbath, Zerah slept like one dead, and Mary was growing desperately anxious about her.

She had had nothing to eat for over forty hours. We began to fear she would slip away from us in her sleep, as she herself, I knew, would wish. But for the slow and hardly-to-be-discerned movement of her breathing, we might indeed have thought her dead.

It was close on sunset when, as we stood watching her, her eyelids fluttered and her large dark eyes looked wonderingly up at us. Then she sat up, still staring at us, and asked eagerly, "Where is he?"

"Who, Zerah?"

"Jesus"—and she seemed surprised at my asking such a question. "He has been here," she said insistently.

"But . . . Zerah . . . you know . . . our friend has . . . gone from us—"

"Gone?"—she drew her hand across her brow, slowly and thoughtfully. "But he is not dead, as you think, Azor—"

And I feared for her reason. But her eyes were quite steady, and clear and bright as ever.

"You slept all through the night and all through the day."

"Ah!" she said, wonderingly. "Then that is why I am so hungry, and why I feel so ready to walk now. . . . Then the Sabbath is over and we can go."

Mary came in with food for her, and she ate hungrily. But when I told her of Zerah's wish to start for home at once, she was very much against it. She spoke of robbers and other wild beasts that prowled by night, but it was all of no avail. So when we had both eaten we bade Mary farewell, and John came a little off the way with us.

As we issued from the city gate

our eyes fell at once on the mound beyond, on which the crosses stood.

Zerah stopped and gazed at them with wide, wondering eyes.

"They have taken him away," she said softly. "Oh, I wonder where they have laid him!"

When it came time for John to turn back he was very loathe to go.

"Nothing will ever be quite the same," he said dolefully.

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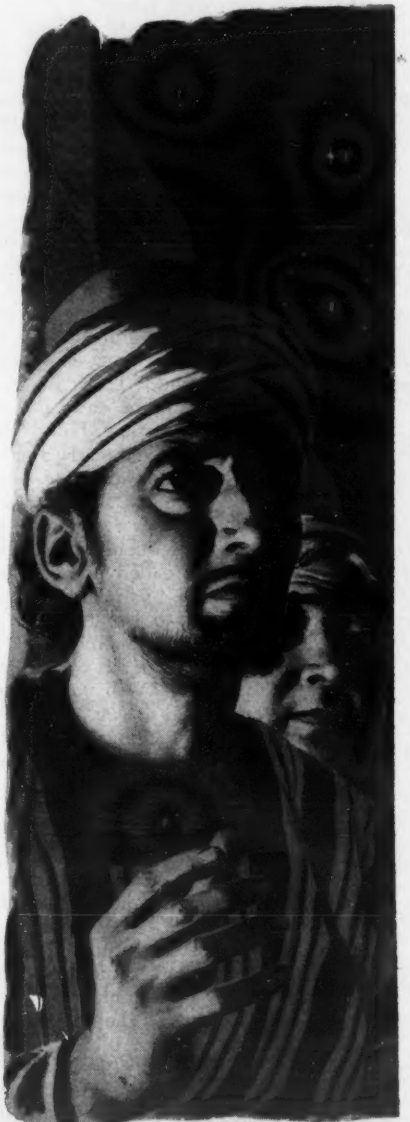
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(Continued on page 96)





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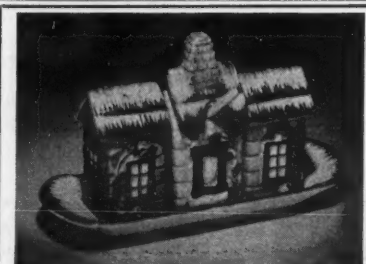
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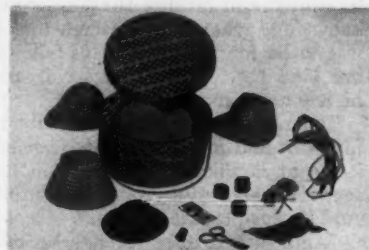
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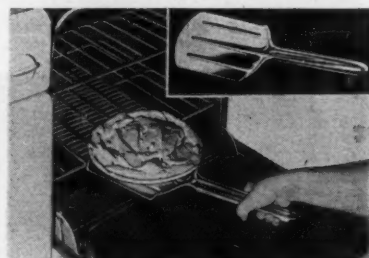
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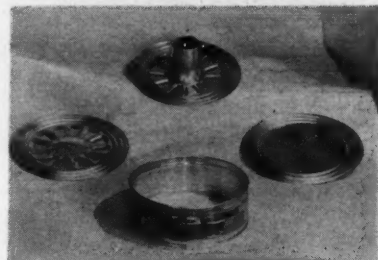
An Easter gift for a little lady... a multi-colored miniature hat box that contains 5 model hats that can be fashioned to the latest creations with the colored ribbons, flowers and feathers, thread and scissors that are included. The straw hat box is 8 1/2" wide. An educational toy as well as one that is lots of fun. \$2.25 ppd. from Wallis Palmer House, 118 East 28th St., New York City 16.



Oven shovel, the efficient kitchen aid! Polished aluminum baking help that permits removal of baked foods from the oven without burning your hands, or scorching pot holders. Any woman will be happy to own this grooved shovel. It's large enough to slip under a casserole or a large steak, 17" long and 6" wide. \$1 ppd. from Gift Finds, 8 W. 40th St., New York City 18.



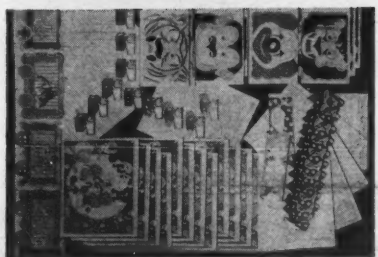
"Nine-in-one" Cake Baking Set. A cake pan that changes to make 9 different sizes and kinds of cakes—Angel Food, Danish and layer cakes in 8", 9" and 10" sizes. The adjustable springmaster pan is easily removed from the interchangeable bottoms. Made of hi-grade stainless aluminum. Saves money, space, and work, 4 pc. set is \$3.49 ppd. Shaffer Gift House, Springfield 15, New Jersey.



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All merchandise shown here may be ordered directly from the stores. Most prefer not to ship C.O.D., so accompany your order with a check or money order.

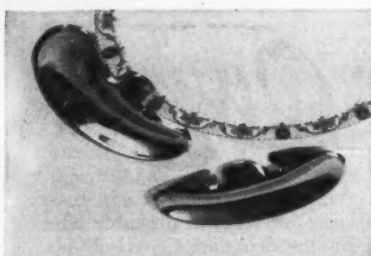
CORNER



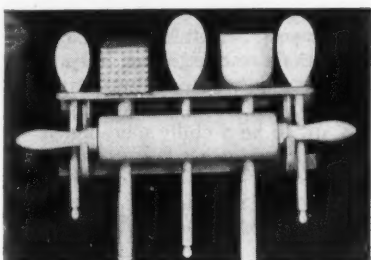
Petunia Clock—brightest idea since clocks were invented! Delight children and adults alike. Hang one in the kitchen, nursery, game room, or porch. Brilliant "Fire Chief" red flower face, green stem and leaves, impish brown and yellow "peek-a-bee" pendulum. Guaranteed 30-hour movement. 4" wide, 6½" high. Only \$3.75 ppd, tax included. Max Schling Seedsmen, 612-C Madison Ave., New York City 22.



Welcome home, birds! Spring is coming soon and so are our fine feathered friends, the wrens. How they will love these heavy white glass huts with gay red and green roofs! The wren huts will add brightness to your yard, too. Snap-on bottoms for easy cleaning, a bracket for easy attachment to the trees, house, porch, etc. \$2.50 per pair ppd. or \$1.50 each. Kreglow Gift Shop, Moundsville 15, W. Va.



Bonettes—handy and attractive "side dishes" which attach right on to your dinner plate. No more mess with fish bones or scraps, and we suggest using them as individual relish dishes, or as butter and cracker plates. The bonettes are made of genuine chromium plate. Set of 4 in a gift box sell for \$1 ppd. Spencer Gifts, 1117 Atlantic Ave., Atlantic City, N. J.



Come one, come all! This outfit will thrill a gourmet or a kitchen amateur. A set of hard white maple kitchen tools for every need—3 different sized spoons, a rolling pin, a meat tenderizer, and a potato masher. These are real working tools with no lacquer on them. All in a rack to hang on your kitchen wall. Complete outfit is \$3.25 ppd. Mason & Sullivan, 45-55 158th St., Flushing, N.Y.

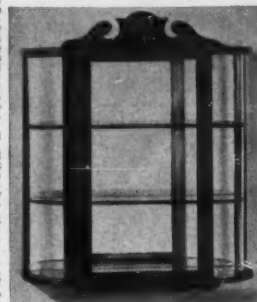


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Woman's Place
IN THE CHURCH
EDITED BY *Jane Kirk*

A Sunrise Service of Your Own

HAS EASTER come to have for you too much of the fashion-parade aspect? A sunrise service can offset this and uplift our thoughts in these troubled times. If it does not seem advisable to have a sunrise service for the whole congregation, you might work out a simple gathering of your own group for prayer and inspiration in the bright morning hours.

You might take a tip from the young people of the First Presbyterian Church, Yonkers, N. Y., who have evolved a unique Easter sunrise service of their own. At first these teen-agers, called the Westminster Fellowship, met by themselves in some public park which afforded a view of the sunrise, but in recent years they have shared their service with young people of the Julia Dyckman Andrus Memorial Home. Teen-agers of the Home invite the Westminster group to share their farm grounds, replete with a beautiful view and picnic facilities. The Fellowship provides the service, which is conducted entirely by the young people themselves, except for a brief address by a guest speaker.

Leaving from the church Easter morning, they go by bus to the Andrus farm. The service is timed so that the sunrise will usually come as the speaker is addressing the group from a high platform overlooking the valley. Hymns are sung to the accompaniment of various instruments—a portable organ or perhaps a trumpet or a violin.

Each year the group—numbering approximately 65 altogether—works out the details of both an outdoor and an indoor plan, in case of bad weather, although only once have they had to use the indoor plan. Then the service was conducted before a large picture window overlooking the valley.

After the service, breakfast is cooked in the open. Each of the two young people's groups furnishes its own food—oranges, rolls and milk, bacon, eggs and coffee. They leave at 9 a.m., allowing plenty of time before the regular church service at 11 a.m.

If this seems a large undertaking, you might divide your society into groups of from twelve to twenty, which could be comfortably accommodated in individual homes. Those whose

houses are suitable will probably offer them for the occasion. Especially appropriate are homes with windows commanding a view of the sunrise. Hymns, prayers, Scripture reading and an inspirational message can be prepared by members of the group.

Easter comes in March this year, and it's apt to be a chilly morning. If you have either an outdoor or an indoor sunrise service, what would be more heartening than an Easter breakfast for those who attend? Members will appreciate the sense of fellowship in breakfasting together, rather than departing to their own homes. Break up your society into friendly groups, remembering to include in your count the husbands and children who may be attending the service with each of your members. Allow for a few extras from each home, too, and make it clear that any member may extend an invitation to breakfast to any newcomer whom she may see at the service.

While one member offers her home for the morning, it would be wise to give two other hostesses charge of planning and serving the food, so that

the burden need not be too great for any one person.

Help-yourself service is highly satisfactory for this kind of gathering. Lay out an attractive array of breakfast dishes, and allow everybody to carry his own plate to card tables set up about the house. For a very simple menu arrange a large chop bowl with assorted fruits and dry cereals. Serve with plenty of cream and sugar, hot cross buns and coffee. (If your buns are from the baker's, warm in the oven before serving. Be sure your hot cross buns are *hot!*)

Your hostess may prefer to invite her guests right into the kitchen to help themselves from the stove. Or you might collect various electrical appliances and serve a complete hot breakfast from your buffet table. A hot plate will keep a pot of coffee always at serving temperature. Use a chafing dish to keep oatmeal or other cereals warm. On an electric grill you can scramble eggs to order, frizzle ham or crisp bacon, make pancakes or french toast. For a special Easter breakfast treat, serve bananas between slices of golden french toast, smother the whole with maple syrup, jelly, or confectioners' sugar.

You will want a centerpiece of fresh

spring flowers for your buffet table or, if these are not available, paper flowers which you can make yourself. Check the coupon on page 40 for the leaflet, "Spring Bouquets," which gives directions for making gay artificial posies. For another well-illustrated book, "How to Make Flowers," address: Dennison's, 300 Howard St., Framingham, Mass., and enclose 25c. Actual size patterns for 31 different flowers are included in this book.

Lovely colored Easter eggs piled on fresh green leaves in a Victorian milk-glass compote dish make another pretty centerpiece. You might even like to make place cards of Easter eggs, with names of guests written on the eggs with a crayon before dipping them in the dye. Easter eggs offer many interesting possibilities. Decorate them with amusing faces and arrange on your table. Directions for clever new Easter egg designs, including faces, may be had by writing for the leaflet, "Easter Bunny Magic." Check the coupon on page 40.

Traditional Easter bread for the center of your table makes a real conversation piece. Make up your favorite yeast dough or—the easy way—use a hot-roll mix. Set the dough in a round pan and let rise. Place half-a-dozen



For a sunrise help-yourself breakfast serve buns and hot cereal, or arrange dry cereals and fruits as shown below.



colored eggs, shell and all, atop the dough. Glaze the dough by brushing with cream or one slightly beaten whole egg. Sprinkle with sugar and cinnamon and bake.

PENNY-A-MEAL KITCHEN

THIS attractive new kitchen was installed in the Grace Baptist Church, Camden, N. J., at a cost of approximately \$2500. Volunteer labor made the expense far less than it might have been otherwise. The church was able to get substantial discounts on the white two-oven, six-burner gas ranges and the two double, stainless-steel sinks. A year-old refrigerator was purchased for \$100. Counters and table tops are of best-grade formica.

Since this church does not promote money-raising activities, the kitchen came into being solely through a Penny-a-Meal plan. Twenty groups of from five to ten women each were assigned to team captains. Once a month (twice monthly the first year) they had their ingathering of pennies. They took in more than \$1700 during the first year in this painless way. Regular and consistent collections by the captains were the secret of success.

A charming mural on one wall of this kitchen relieves the mechanical monotony necessary for efficiency. The mural was designed and executed by a young member. Two more portable work tables and three large drip-operators have since been added. The ladies of this church do not care for steam-tables, since they are able to serve 200 (their dining-room capacity) very comfortably without one. (Woman's Place continues next page)



A penny-a-meal plan promoted by women of Grace Baptist Church, Camden, N. J., made possible this modern kitchen.



GELATIN MOLDS FOR LENT

PUZZLED about what to serve for that Lenten luncheon meeting? Puzzle no more. Here's a Lenten innovation that will whet appetites and make one of the prettiest food platters you ever served.

Arrange different kinds of molded gelatin loaves side by side, and garnish. A choice of several dressings—french, mayonnaise, thousand island—allows each person to suit his individual taste. Potato chips, rolls, dessert and coffee make this a

complete menu. The beauty of it is that the main course may be prepared the day before, leaving plenty of time at the last minute.

Illustrated are an egg salad and vegetable combination loaf garnished with sliced hard-cooked egg; a chicken and pineapple loaf garnished with toasted slivered almonds; molded macaroni and cheese trimmed with stuffed green olive slices; and salmon mousse with cucumber slices.

The four combined loaves will serve 24 persons. Just double each of the following recipes to serve twice that number.

MOLDED EGGS AND VEGETABLES

- 1 envelope unflavored gelatine
- $\frac{1}{2}$ cup cold water
- 1 teaspoon salt
- 2 tablespoons lemon juice
- $\frac{1}{4}$ teaspoon Tabasco
- $\frac{1}{2}$ cup mayonnaise or salad dressing
- 1 $\frac{1}{2}$ teaspoons grated onion
- $\frac{1}{2}$ cup finely diced celery
- $\frac{1}{2}$ cup finely diced green pepper
- $\frac{1}{2}$ cup chopped pimiento
- 4 hard-cooked eggs, chopped

Soften gelatin in cold water. Place over boiling water and stir until gelatine is dissolved. Add salt, lemon juice, and Tabasco. Cool. Add mayonnaise; mix in remaining ingredients. Turn into large or individual molds and chill until firm. Unmold and garnish with sliced hard-cooked eggs. Yield: 6 servings.

MOLDED CHICKEN LOAF

- 1 envelope unflavored gelatine
- $\frac{1}{2}$ cup cold chicken stock or bouillon
- $\frac{1}{4}$ cup hot chicken stock or bouillon
- $\frac{1}{2}$ teaspoon salt
- 2 tablespoons lemon juice
- $\frac{1}{4}$ cup pineapple syrup
- 1 $\frac{1}{2}$ cup diced cooked chicken
- $\frac{1}{2}$ cup canned crushed drained pineapple
- $\frac{1}{2}$ cup diced celery

Soften gelatine in cold chicken stock. Add hot stock, and salt and stir until dissolved. Add lemon juice and pineapple syrup. Chill until consistency of unbeaten egg whites. Fold in chicken, pineapple and celery. Turn into loaf pan or individual molds and chill until firm. Unmold and garnish with toasted slivered almonds. Yield: 6 servings.

MOLDED MACARONI AND CHEESE

- 1 envelope unflavored gelatine
- $\frac{1}{2}$ cup cold water
- $\frac{1}{4}$ cup hot water
- 1 cup grated American cheese
- 1 tablespoon lemon juice
- 1 teaspoon salt
- 2 teaspoons grated onion
- 2 tablespoons chopped parsley
- 1 tablespoon chopped pimiento
- $\frac{1}{2}$ cup diced celery
- 1 $\frac{1}{2}$ cups cooked broken macaroni
- $\frac{1}{2}$ cup mayonnaise or salad dressing

Soften gelatine in cold water. Add hot water; stir constantly until gelatine is dissolved. Add grated cheese. Stir until cheese has softened. Stir in lemon juice, salt and grated onion. Chill until mixture is consistency of unbeaten egg whites. Stir in parsley, pimiento, celery, macaroni and mayonnaise. Turn into large or individual molds and chill until firm. Unmold and garnish with sliced stuffed olives. Yield: 6 servings.

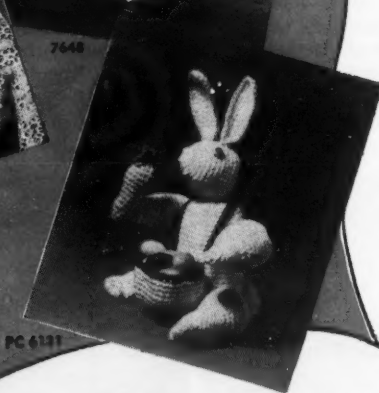
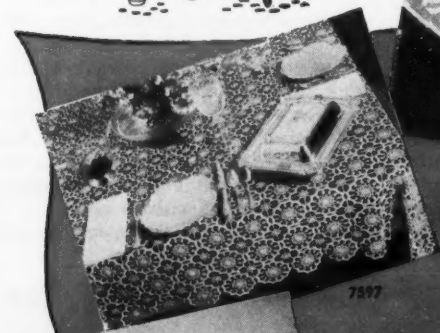
SALMON MOUSSE

- 1 envelope unflavored gelatine
- $\frac{1}{2}$ cup cold water
- $\frac{1}{4}$ cup vinegar
- 1 tablespoon sugar
- 1 $\frac{1}{2}$ teaspoon salt
- 1 teaspoon mustard
- 2 cups flaked cooked salmon
- 1 cup finely diced celery
- 1 tablespoon capers, optional
- $\frac{1}{2}$ cup heavy cream, whipped
- or
- $\frac{1}{2}$ cup thoroughly chilled evaporated milk, whipped

Soften gelatine in cold water and vinegar. Place over boiling water and stir until dissolved. Add sugar, salt and mustard; stir until blended. Cool. Stir in salmon, celery and capers. Fold in whipped cream or whipped evaporated milk. Turn into large or individual molds and chill until firm. Unmold and garnish with sliced cucumbers. Serve with mayonnaise. Yield: 6 servings. (*Woman's Place continues p. 38*)



YOURS to crochet



7648—To give added beauty to your table crochet this lovely classic filet centerpiece that measures 22 inches square.

7597—An exquisite tablecloth to provide the handsome setting for hospitable occasions. Crochet it in easy-to-make medallions.

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It trims, spreads and handles like cloth without stretching thin. Soft, needle-easy "Glazene" on both sides insures neat, even puffy quilting. Comes in one-piece 81x96 or 81x108.

Send 10c (coin) to Stearns & Foster, Dept. 110 Cincinnati 15, Ohio, for Pattern No. 73 and quilt pattern catalog of over 78 lovely quilt designs.

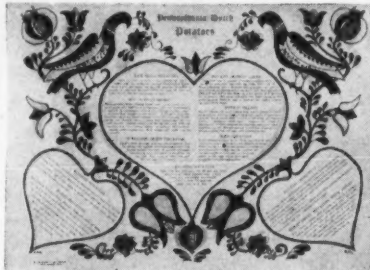
MOUNTAIN MIST
REGISTERED U. S. PATENT OFFICE AND IN CANADA

The perfect filling for quilts
AT DRY GOODS AND DEPARTMENT STORES

BAZAAR ITEM OF THE MONTH

PENNSYLVANIA DUTCH place mats for informal entertainment are an attractive specialty which a number of groups have sold to advantage at their bazaars or fairs. Gaily designed with authentic Pennsylvania Dutch decorations, they bear interesting recipes from Pennsylvania Dutch kitchens—shoo-fly pie, schnitz and knepp, apple strudel, scrapple, and other tempting dishes.

There are four designs to a set—each mat 11 x 16 inches—and you sell



These Pennsylvania-Dutch place mats add a gay note to informal entertaining.

the set of four for \$2. These ivory-colored mats are easily cleaned by wiping with a damp cloth. Matching paper napkins are also available. Church groups wishing to sell these will receive a discount of 50% on quantity orders. The company pays the packing, and you pay the postage. For further information write Adele H. Hershey, R. F. D. No. 3, Hamburg, Pa.

PROJECTS THAT PAY

FASHION shows for youngsters are easily arranged and have infinite appeal. Mothers, fathers, sisters, brothers, grandmas, grandpas, and neighbors enjoy watching children perform.

Mrs. F. R. Bruns, with a committee of nine, recently organized such a show to raise money for the Sunday school of St. John's Episcopal Church, Crestwood, N. Y. Mrs. Bruns says anyone who is able to handle children can manage a similar affair with equal success. The time she chose for her show was during the week of the church's annual fair. They did not charge admission but placed two baskets at the back of the room to receive donations for the Sunday school. Visitors stayed around longer and sales at the bazaar were boosted.

Spring is always a good time for a fashion show. Choose children from the Sunday school who will feel at ease and want to take part. No use forcing children into this, only to have them balk at the last minute. Contact local stores that deal in children's apparel. They will be glad to lend garments for the sake of the publicity it

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gives them. Members of your committee should accompany children and their mothers to the stores to be fitted. Let the stores choose the clothes they want to promote, but take care to see that they suit the individual child and that there is good variety. Stores will send the clothes, complete with hats to match, to you, so that you may make up your notations for the show.

Two weeks' preparation is all you need, but more would help. Only one rehearsal is necessary. Ask mothers to attend this with their children, so they will see what is required. Let the children walk through the action once, and ask mothers to show their children at home exactly what is wanted. Make the action simple and clear by means of circles marked in chalk on the stage. Mrs. Bruns had each child enter from curtains at the left rear of stage, walk forward to a circle at the very center front and turn around twice. Then he or she walked directly to the back of the stage where a Sunday-school teacher stood with a beribboned basket of lollipops. She presented the child with a lollipop, and then Mrs. Bruns called the model to another circle on the floor two or three feet from her at the right of the stage. Again the child turned around on this circle, and went out right. A pianist played nursery rhymes.

OPEN your show by telling about the organization sponsoring it and the reason for raising funds. Also name and tell a little about each store which furnished garments. Giving stores publicity is necessary and is important in exchange for their services. You may tell where the stores are located and give the range of sizes each carries.

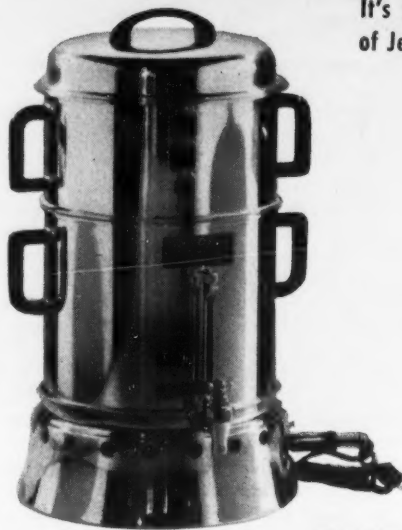
During the action of the show describe the clothes to the audience. An informal air comes by interrupting your descriptions with directions to the children. This is not necessary with professional models, but with amateurs it is more natural to say, "Christine, will you turn around and show the back of your coat? Now, will you take off the coat and show the dress underneath?" etc.

The information on the tags of the garments gives you descriptive matter. You can mention how a garment will launder. Name the manufacturer, give the name of the fabric and the style, call attention to full, deep hems, give all prices, and state other colors in which the article comes.

Don't have your models just march in and out. Give interest to the show, as Mrs. Bruns did, with groupings worked out almost as pantomimes. You may show a mother dressed to go shopping, and two or three children dressed accordingly. School clothes may be shown with a teacher in an ideal dress. Rainy-day costumes give

MARCH 1951

Ladies Can your Organization use this 48 cup Electric Coffee Maker?



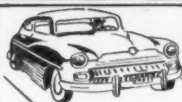
It's yours - FREE! Just sell 65 jars of Jewel's Velvetouch Cream Shampoo

Jewel's regular customers have purchased millions of jars of this superb cream shampoo at the regular price of one dollar. To acquaint new friends with Jewel this offer is made to organizations only. Members, friends, and neighbors will gladly buy 65 jars of Velvetouch Cream Shampoo at the regular price and your organization will own this famous Drip-O-lator at no cost.

This aluminum electric coffee urn makes 24, 36, or 48 cups of delicious coffee. No bags, cloths, or filter papers. It comes with 2-way switch for keeping coffee hot, no-drip spigot and glass coffee gauge. A \$32.50 value anywhere, yet it can cost you nothing.

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an opportunity for a mother to be shown with son and daughter, all in attractive raincoats. Party clothes come in a group, too, with mother also dressed for a party. At the St. John's show the minister himself illustrated a typical Sunday morning scene. A bedtime scene with a mother leading toddlers off to bed makes a good closing.

BOOKS ON ENTERTAINING

TWO recently published books are full of inspiration for all your group activities that require games, decorations, ideas for refreshments, entertainments for special occasions, and every sort of social get-together.

"Entertainments for Fund Raising," is a chapter in the book, "The Perfect Hostess," by Maureen Daly, which will have special appeal for church groups having to meet quotas. Published by Dodd, Mead & Co., 432 Fourth Ave., New York, this book costs \$3. It includes everything from the correct way to set a table and how to be an unharried hostess to games for Sadie Hawkins day.

"Gay Parties for all Occasions," by E. O. Harbin, is full of ideas for unusual parties, "mixers," games, and stunts, many of which lend themselves to use by large groups. This book is published by Abingdon - Cokesbury Press, Nashville 2, Tenn., and costs \$2.95. Under the heading "General Parties," are a number of ideas which could easily be adapted as themes for your annual bazaars of fairs.

CORRECTION

IN THE November issue we quoted prices for United Nations flags. Due to rising costs the prices of these flags have advanced, and even before our November issue reached you, Annin & Co., 85 Fifth Ave., New York 3, had made a new contract with the flag division of the United Nations. Prices are now: 4" x 6" flag—50c; 8" x 12" flag—\$1. A 25% discount is allowed to religious organizations. Prices are f.o.b. New York, and the firm cannot handle an order for less than \$2.

Woman's Place Dept. (3-51)
Christian Herald
27 E. 39th St., New York 16, N.Y.

Please send me the following free leaflets. I enclose a large, stamped, self-addressed envelope. (Requests without an enclosed envelope cannot be filled.)

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Please send free booklet and 16 sample lesson pages.

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THE SONG ON PAGE 154

By GEORGE BOLTON

Pastor of Bowery Mission

As told to KENNETH L. WILSON

BIG Tom Roland bounded to his feet, a blue scar etched sharply on his left temple. Twenty-five years ago you wouldn't have wanted to meet up with him in Hell's Kitchen on a dark night. In that seamy section of New York he bruised out a living with his wits and fists. Ten of his one-time bosom buddies came to violent ends—knifed, gunned, fished limp out of North River. Only Tom is left. Now a staffmember of Bowery Mission, here he was standing at the pulpit to lead the singing.

"Let's turn to the song on page 154," he boomed, and grimy, stubble-chinned men in the oak pews found their books opening almost magically to the place. It was a hymn that we use more than any other. Walk by a Skid Row mission anywhere in America and you can hear it almost any day in the week. Number 154 has been for 80 years a sting of conscience both to the unloved and unkempt and to those who befriend them.

The men were singing now, lifting their cracked voices and their cultured voices, as Tom led the way and John at the organ paced the tempo. "*Rescue the perishing, care for the dying . . .*

snatch them in pity from sin and the grave . . . weep o'er the erring one, lift up the fallen . . . tell them of Jesus the mighty to save." No one has ever set down in more straightforward terms how to win the men of the most lonely street in the world, men who have lost their will and their way and are wandering aimlessly.

I sat there behind Tom on the platform, a hymnbook open in my hand. But I was listening, not singing the familiar words.

I was thinking of two people—a young man in his tragic thirties, and a little old lady. Both of them were handicapped—the man because he had a terrible thirst for alcohol and a flaming temper to go with it; the lady because she was incurably sightless. But with all his open-eyed seizures of rage, and for all her blindness, Scotty could not see as far as Fanny—not nearly as far. And while Tom Roland swung his arm and the chapelful of beaten men of the Bowery sang number 154, I felt close to Scotty and Fanny who were so unlike and yet at the end so near to each other. My thoughts went back . . .

She had written her song after a trip through New York's slums, where squalor even today shocks neatly-dressed travelers rocketing above the streets of Harlem on the Commodore Vanderbilt and the Merchants Limited. The slums were even worse in her day when North and South were trying to bind together countless arteries of commerce and friendship the Civil War had cleaved apart. She saw the hopelessness of the people and sat down and wrote, "*Rescue the Perishing.*" It is a song directed as much at rescuers as at the perishing. "*Care for the dying,*" Fanny Crosby sternly told the one; and the other she gently reassured, "*Jesus is merciful.*"

She learned much about New York, Fanny Crosby did. She found her way into the city's missions. She had sat on the very platform where I was now sitting; for 20 years during her later life she was a warm friend and patron of Bowery Mission. Often she came to just such a meeting as this one and listened to the men sing—just as they were singing now. There was standing room only, when Fanny Crosby, wearing her dark glasses and her black
(Continued on next page)

ILLUSTRATOR: BERNARD SAFRAN

Letter from Bloomfield

For young women interested in lives of full-time Christian service in their home cities, I think Bloomfield has a happy solution—and one you will find in few other institutions. It's the four-year college course, for a Bachelor of Science degree, in "Church Administration."

This four-year liberal arts program was planned—by working pastors—to help prepare young women for careers as pastors' assistants or pastors' secretaries. As we look at it, the field is full of promise; there are thousands of churches in the middle-sized category . . . too large to be adequately served by the pastor alone, yet not large enough to afford both pastor and associate pastor.

I hope out-of-town girls of high school age will think about this opportunity for wholesome, constructive, Christian service. And of course Bloomfield has dormitories for women students on-campus, under full-time supervision of a beloved Christian woman.

The other day our college dean set me thinking with a pointed observation—see if you find it provoking: here in America, we have many thousands of D.P.'s . . . who were born in this country.

Yes, displaced persons . . . meaning men and women slaving wearily away in occupations they don't like, never did like, and never should have entered.

Here at Bloomfield, we are resolved to do everything we can for our young men and women—to make certain they will never become occupational "D.P.'s." To mention just a few of our procedures: a guidance and counselling service to help a student find (by tests and interviews) the appropriate general field suited to him . . . a program of individualized help, to assist each student in meeting scholastic requirements . . . an "inventory" of each student's progress—meaning a cross-check among each student's instructors four times each year.

When Nobel Prize Winner Ralph J. Bunche accepted an honorary degree of Doctor of Law from Bloomfield College recently, he expressed to us in his convocation address a thought I'd like to conclude with:

"People in the end . . . will count more than armaments. People will rally around ideas and will support friends, but they will not . . . willingly . . . rally around guns."

Sincerely yours,

Frederick Schweitzer.

Frederick Schweitzer, President
BLOOMFIELD COLLEGE AND SEMINARY

BLOOMFIELD COLLEGE AND SEMINARY—which has been serving young people since 1868—has attracted nation-wide attention to its vigorous "pilot plant" program which combines high scholastic standards with practical indoctrination in the Gospel Message and the American Way. YOUR HELP IS NEEDED to continue the progress. Won't you send a generous contribution today and enroll yourself thereby in the FRIENDS OF BLOOMFIELD?

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bombazine and dainty white lace collar, sat smiling on the platform. Her audience knew her story well—how she had lost her sight through improper treatment of an eye infection when she was only six weeks old; how she could nevertheless smile without bitterness and write of the love of God out of her darkness. No wonder the men came and sang their hearts out—men who had allowed lesser obstacles than hers to mire them on the Bowery. Sometimes she spoke to them from the very pulpit desk where Tom now stood. Those who saw her said that when she talked her whole face lighted up. Fanny Crosby had sunlight in her soul—an inner radiance that found expression in the writing of eight thousand hymns, dozens of which are to be found in our hymnbooks even today. But one of the greatest of them all is "Rescue the Perishing."

Tom swung his hand for the third stanza, "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore . . . touched by a loving heart, awakened by kindness, chords that were broken will vibrate once more."

How the words fitted Scotty! He was 33 when I first met him, "perishing" if ever a man was. Tom Roland knows all about Scotty; they both came from the same section but belonged to different gangs. Tom has his blue scar, but Scotty's face looked like a patchwork quilt. Once I added up Scotty's record, as far as I could remember it: 12 times in the alcoholic ward, 32 times in the Tombs or over in City Prison on the island.

Scotty was not the kind of person who ordinarily has much to do with a rescue mission, but a couple of times a year he'd come around. Once it was to open the door a crack and peer in, his eyes red coals and his face looking like something you see in a nightmare. Suddenly he flung the door wide, walked down the aisle to where a bushy-haired character was sitting, grabbed him by the hair and yanked him out of the room. Scotty had been looking for his man, and evidently had found him.

STILL he came back. And between times we'd hear from him on his frequent trips to jail. He'd write to ask us to bring him over a shirt or a pair of pants. He had no one else he wanted to write to, and I'd make it a point to go to see him, try to provide what he needed. It was a strange setup and Scotty was a man to try the patience of a saint. Sometimes I was tempted to forget about him, give him up as a bad job. Then I had to take into account that if somebody had not kept the faith that first night I spent in New York—if the lights had not been burning, if there hadn't been preaching and

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singing and praying—then I would likely have been even as Scotty, or in a gambler's grave.

For ten long years we kept the light burning for Scotty. For ten years he wandered in and out. Sometimes we found him on the sidewalk savagely beaten up and carried him in. I have seen him with both jaws broken, so that we had to feed him through a straw. Once, convulsed with drunken despondency, he stood outside our door and slashed his throat. I went to the hospital with him while the doctor threaded him together with 18 stitches.

"Rescue the perishing, duty demands it; strength for thy labor the Lord will provide," Tom and the boys were singing.

It was certainly from the Lord that we had our strength to stay with Scotty. One Christmas Eve we were paid off.

IT was time for the invitation that night—and I have never concluded a service without an invitation to the men to accept Christ, for that is why we're in the Lord's business. The battered street door opened again, and there was Scotty. He was a fearsome sight—on crutches, one leg gangrenous below the knee, a dirty rag around it. His scarred face was horribly bloated, his hair matted and disheveled. Almost running on his crutches he hobbled to the front and flung himself down at the altar.

Some people don't care much for the expression, "born again." But you can't talk about the new Scotty any other way. He lost his vocabulary—he had to learn decent words. He lost his old habits—he had to start in all over again on everything. He had to learn how to make his way in the world—for ten years and more he had not worked an honest half-hour. "Born again!" pretty accurately sums up what happened to him that Christmas Eve.

Even the cop on the beat was startled—the overworked bluecoat who had hauled him off to jail many times. Scotty, miracle of Hell's Kitchen, brought that same cop down the aisle to the altar to find what he had found. With careful treatment, Scotty's leg healed. Even the lines in his face seemed to soften. He would never outgrow the bullet and knife scars; they would go with him to his death. But the man was amazingly transformed, inside and out. None of us will ever forget the night his beautiful daughter, whom he had not seen since she was a babe in her mother's arms, came to publicly thank God for a father she no longer had to talk about in whispers.

Scotty had been an interior decorator at one time and he picked up the trade again. When the war broke he went to work in Bridgeport, Connecticut. I supposed that was the last we'd

I am DEAF but I can HEAR



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see of him for a while, but every week end he came back to the Mission. And at every chance he electrified the audience with his story. Everyone in that part of the city knew about him. "How's Scotty doing—still all right?" men I didn't even know would anxiously ask me on the street.

My attention focused again on the men there in Bowery Mission singing lustily the last stanza as Tom signaled them to let it roll out: "*Back to the narrow way, patiently win them; tell the poor wanderer a Saviour has died.*"

Scotty was "back to the narrow way," a man any decent person would be proud to have for a friend.

As usual, he got up early that last Monday morning to drive to his Bridgeport war job. He left the Mission promptly at 5:30—on top of the world, looking life squarely in the eye and enjoying it immensely. Up on the Merritt Parkway, Scotty's car stalled in the early morning mist and he got out on the driver's side to investigate. He never saw the car that hurtled out of the fog and smashed him into a ditch. Scotty died an hour later as his ambulance whined through the sunrise.

Now Tom was leading them in a wind-up chorus—"Rescue the perishing, care for the dying..."

Of all the tragic, defeated men I have ever known, men who became

new under the hand of God—it is Scotty I think of every time I hear that grand old hymn, written by a little lady who had faith that even such as he could be lifted up.

But there is another reason I think of Scotty and Fanny together—Fanny the rescuer, Scotty the rescued.

You see, I went to Scotty's funeral in Bridgeport, and I spoke a little goodbye down deep in the silence of my heart. I said, "Scotty, aren't you glad you're really home!" And to myself I said as humbly as I have ever said anything, "George Bolton, aren't you glad you helped to keep the light burning!"

Then we took the bullet- and knife-scarred body of Scotty out to tree-shaded Mountain Grove Cemetery and laid it to rest. And when the last words of the benediction were pronounced, I looked up, blinked and looked again. "Scotty," I said down inside again, feeling as if I were standing at the front door of heaven itself, "Scotty—you're with an old friend!"

For there rising from the adjoining plot was a modest stone marked, "Born March 24, 1820; Died February 12, 1915; Fanny J. Crosby."

The men in the Bowery chapel were shouting the closing words, as Tom's arm swung vigorously: "*Jesus is merciful, Jesus will save!*" THE END

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We Open Our Bible and Read

By SHIRLEY POLLOCK

REMEMBER the large old family Bible that reposed on the open shelf under the library table? When we were *very* young, it took four small hands to lift it from its hallowed place. We'd sprawl on the floor with chins cupped in our hands, and hold our breaths as we opened the big Book—oh, so *very* carefully!

We loved the full-page colored pictures. Esther, bravely bowing before the king as he held out his scepter; Daniel, surrounded by fierce lions, while in the upper right-hand corner of the picture, men were looking through the bars of a small window. Then there was that awesome picture of Jesus on the cross. We didn't like the picture, but even in our innocence we knew that it was important to the Book. We would peek through half-closed pages, but the blood stain where the sword was thrust in Jesus' side was so real that it made us a little dizzy, and we'd shut the book with a bang!

And then we'd open it again—this time to the section that lay between

the Old and New Testaments. We liked these pages because they were inscribed in Mother's round, firm hand. There was the record of our parents' marriage. Another page listed our births. We liked seeing our names in their chronological order. There was a blank page to record deaths, too. Its very whiteness seemed to spell a solemn wonder not unlike that of the crucifixion picture.

The era of enormous family Bibles went out with the Victorian twelve-room, twelve-foot ceiling homes. Today our Bibles are usually resting in as prominent a place as were those of our childhood days; the contents are the same, but their size differs. However, the displayed Bible in the home, neither then nor now, implies that it is worn with daily use.

In one of our modern homes, the young son pointed to a Bible that had lain on the coffee table ever since he could remember.

ILLUSTRATOR: JAMES V. MEDLER

"Whose book is that, Mommie?" he asked.

His mother, anxious to give the right answer to this important question, replied, "Why, that is God's Book, Sonny."

"Then why don't we return it to Him, Mommie? Nobody ever reads it around here."

There are many current excuses for not reading our Bibles . . . all of which can be refuted. We won't go into that now. However, as parents we may want to keep these excuses in mind while we ask ourselves how much have we *personally* contributed to our children's knowledge of the Bible?

We should each quiz ourselves: 1) Do we read the Bible to our children regularly? 2) Do we talk about the Bible in our homes? 3) Do we apply the Christian teachings of the Bible to our everyday living?

Many of us can't honestly answer those questions in the affirmative. Still, we recognize their value in making
(Continued on page 56)

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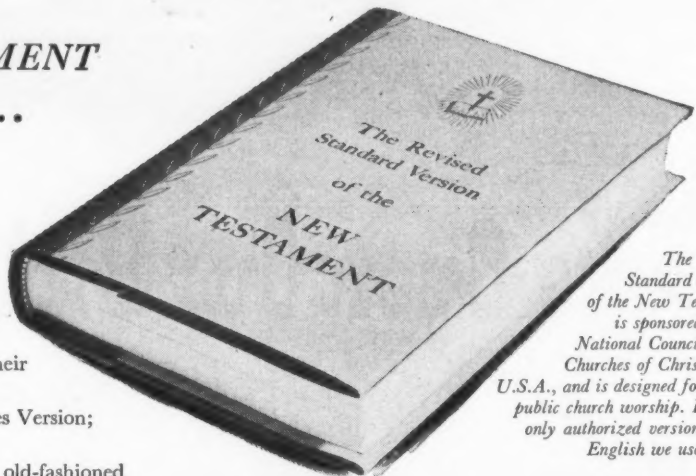
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At right, the King James; below, the Revised Standard—see how much easier it is to read, to understand.

(Both shown actual size)

33 No man, when he hath light-
ed a candle, putteth it in a secret
place, neither under a bushel, but
on a candlestick, that they which
come in may see the light.
34 The light of the body is the eye;
therefore when thine eye is

33 “No one after lighting a lamp puts it in a cellar, or under a bushel, but on a stand, that those who enter may see the light. 34 Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not

Note the large, readable type, the pleasant margin-to-margin printing of the Revised Standard Version. Read a sentence. See

how it retains the poetic beauty of the King James Version, yet is written in the clear, understandable language of today.

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Miss Baldwin couldn't afford to write "The Whole Armor."

"My Book, 'Tis This ..."

By FAITH BALDWIN

I SUPPOSE few questions give more pleasure to a writer than to be asked, "How did you happen to write this book?" or, "Won't you tell us about it?" Exercise for the ego; and an opportunity to make excuses for shortcomings.

Five years, perhaps more than five years ago, I began to think about writing "The Whole Armor." A close friend, who had for many years edited women's magazines, suggested that I write a story concerning a clergyman. We talked about it, now and again, and a vague sort of plot emerged, in broad outlines. But I was at that time engaged upon other matters and I simply filed the idea in a section of my mind. Not too long thereafter I read a review of a clergyman-hero novel; the basic theme was the one my friend and I had discussed. I promptly unfiled the plot and thought I had dismissed the subject.

But it wouldn't be dismissed. I kept thinking about it, at the oddest times: driving in a car, walking in a garden, drying dishes, sitting at the hair dresser's, or just before composing myself to sleep. Meantime I was occupied with writing, a little speaking, and the

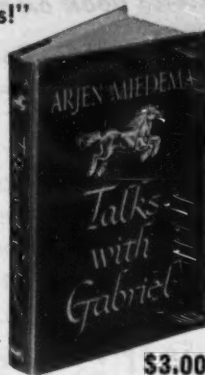
usual family obligations. But gradually, the character of a man emerged, that of Paul, the main figure in "The Whole Armor." I had, as yet, no name for him nor background and no title for a book I might never write. But I kept on thinking about it, quite without volition.

One train of thought concerned the book itself. I had read a number of novels built around clergymen and it seemed to me that a large percentage of these fell into plot categories. The plot which concerned conflict between a clergyman and a superior in his church, notably, the bishop; the plot woven about a crusade which failed, and the consequent, if temporary, loss of faith; the plot which culminated in a choice between the poor, or rural, church needing the hero, and the rich, or city, church which meant compromise with his ideals; and the plot which told the story of the rich girl who wouldn't—or at least not until the last chapter—marry the clergyman who preferred work in the slums to a substantially endowed church . . . or who didn't want to be a bishop. There were many variations on these themes

(Continued on page 64)

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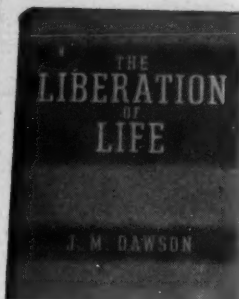
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THE New Books

by **DANIEL A. POLING**

GRAIN OF THE WOOD, by Michael Home (Macmillan, \$3).

Here is a novel that is a superior and intimate personality study of two generations. In this story of a happy and enduring marriage, the reader lives a lifetime with Ted and Jenny Burling, sharing their hopes, their triumphs, their anxiety and pride in their son, and the battle between conscience and need for money. The development of the central theme—love and character over all—has a dramatic unfolding. It was luck that gave young Ted Burling his interest in becoming a dealer in antiques. In youthful ignorance he went to an auction and paid £10 for a chest of drawers that was worth only three. He made several attempts to sell it, and in half anger decided to chop it for firewood. Then he discovered twenty-seven gold pieces hidden in a secret drawer. With new confidence, Ted went off to another sale and there met Jenny Shadd, and lost his heart to her. She became his wife and together they shared their hopes and dreams, content with the little they had.

And he succeeded in his business because he built it on absolute integrity in his dealings, even in the face of personal disaster. There is good philosophy, Christian philosophy, but the story itself marches with accelerating speed to its fulfillment. It lives, moves and has a dramatic being in the lives of everyday wholesome people who win against themselves. Faith and faith's reward would be another name for it.

HEAVEN ON EARTH, by Janet Mabie (Harper, \$2.75).

To many thousands of devoted Christians in America today the name of Northfield, Massachusetts, carries a quite special magic. For it was here that Dwight L. Moody was born, and here that he established the famous Northfield Conferences. To Northfield each summer there came the religious great—and to Northfield, therefore, flocked tens of thousands of church people eager to bathe their souls in healing and inspiring associations with famous preachers and missionaries, evangelists and world leaders, makers of Gospel music and singers thereof.

In "Heaven On Earth" Janet Mabie has recreated for us all the nostalgic charm as well as spiritual power of this mecca of faith. Herself a child of a notable Christian leader, Dr. Henry C. Mabie, she grew up during those dramatic summers in the shadow of the mighty. To her they were

not names on a far horizon; they were people, very humanly interesting people, who came to her home as guests during their Northfield stay and who passed in and out of the Mabie house just like "home folks."

What does it mean to grow up in a home which, in a not-too-extravagant phrase, the author likens to "a confluence of God's whole wide Kingdom"? Miss Mabie tells us, giving a child's-eye-view of such leaders as Campbell Morgan and Hugo Black, Sankey and Alexander, Torrey and Mott. You will find here anecdotes and close-ups not available in official biographies, and you will meet in the Mabie family and their guests some of the most interesting people ever.

BEST LOVED SERMONS BY SAM JONES, compiled by Walt Holcomb (Sam Jones Foundation, 80 Park Lane N.E., Atlanta, Ga., 184 pp., \$2).

No living man is better equipped to make a selection of sermons by the imitable Sam Jones than is Walt Holcomb. He was the great evangelist's friend and co-worker for many years. And he is also author of one of the liveliest and best Jones biographies yet published, "Sam Jones, An Ambassador of the Almighty" (\$2). Readers who remember the ministry of this unique and intrepid preacher can get from this collection a renewal of the inspiration they felt when hearing Jones in person as he stumped the country for righteousness, temperance and the salvation of men. In these sermons is all the evangelical fervor, the wit and wisdom, platform mastery and keen insight into human foibles and needs which made him famous and earned for Sam Jones a high niche in any shrine of America's pulpit princes.

OH, WATCHMAN! by Agnes Mary Sanford (Lippincott, 217 pp., \$2.75).

A dramatic, soul-stirring novel by the author of "The Healing Light." The principal character comes home from an army hospital after multiple operations, charged with ambition, only to be stopped dead in his tracks by an accident. Then, for him life begins again. There is love with faith and dynamic courage on these pages.

MOULDED IN EARTH, by Richard Vaughan (Dutton, 256 pp., \$3).

A book of extraordinary beauty, a dynamic gripping story of people living among the Welsh mountains. There is song and laughter everywhere but deep runs the vein of tragedy. This novel is a permanent contribution to literature. Again I must express regret that there are sentences and situations that will be offensive to many CHRISTIAN HERALD readers, but the realism is authentic.

NEW AMERICAN SONGBAG, by Carl Sandburg (Broadcast Music Co., 106 pp., \$2.50).

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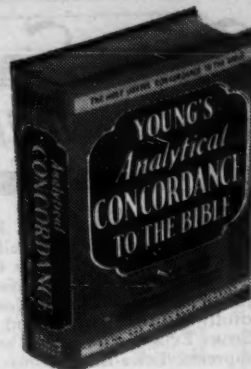
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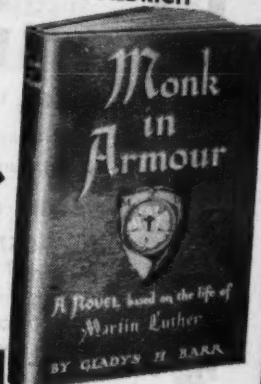
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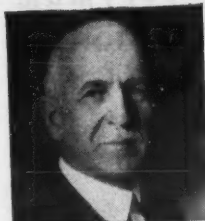
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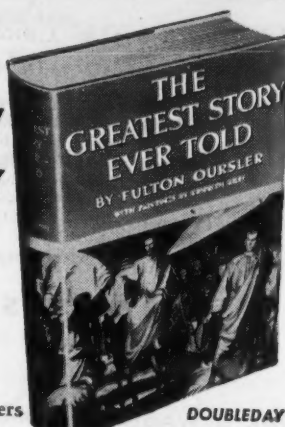
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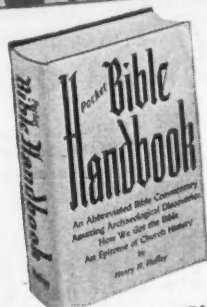
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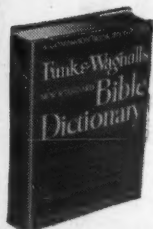
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THE AMAZING STORY OF SERGEANT DE SHAZER, by C. Hoyt Watson (Light and Life Press, 181 pp., \$2).

And an amazing story it is! The young pilot, who flew with Doolittle, risked his life, was taken prisoner after the raid when with his fuel exhausted, he came to a landing in enemy territory. He found God, with the passion to serve Jesus Christ, while he was suffering the tortures of an enemy prison. Now in Japan, he brings the message of peace and brotherhood, of redemption and love, to the former enemies of his country. Photographs and illustrations are voluminous, and all the material has significance for the Christian missionary enterprise.

RIVER OF THE SUN, by James Ramsey Ullman (Lippincott, 444 pp., \$3.50)

A dramatic novel by the author of "The White Tower," but a greater book. Excitement, adventure and profound emotional experiences are successfully blended with a philosophy for everyday living. All scenes are laid in the vast Amazon region. There is the touch of "Lost Horizon" on these pages. Undoubtedly a best-seller, I regret that in it is so much that will be offensive to many readers. Not for church libraries.

AS FDR SAID, by Frank Kingdon (Duell, Sloane & Pearce, 254 pp., \$2.50)

This preacher-author, who has gone into practically every major sphere of activity since he left his pulpit, has made a book that gives to his friend, Franklin Delano Roosevelt, a high tower from which he releases both the printed and unprinted words and thoughts of the wartime President. Many incidents are well-known, others have not been told. A dramatic little book—inevitably that, of course, because Roosevelt was always dramatic.

FAITH CAN MASTER FEAR, by G. Ernest Thomas (Fleming H. Revell, 160 pp., \$2).

On these pages I have found the answer for an absorbing, terrifying question: How can one overcome the fear of the future, of uncertainty, the mounting fear of the Atomic Age? But there are other fears, and this book is for those who would find a haven of peace and reassurance for the mind and soul.

TRAMPLED TERRACES, by Raymond A. McConnell, Jr. (University of Nebraska Press, 141 pp., \$2.75).

A delightful little book—both wise and humorous—which follows the pattern of an average American family. While the

religious emphasis is subtle, and with a touch of joy and laughter, it is nevertheless everywhere. Having lived in my own community where my "young" have not only outnumbered me, but frequently overwhelmed me, I can appreciate this volume. The illustrations are wonderful too.

RIVERS PARTING, by Shirley Barker (Crown, 311 pp., \$3).

A near historical novel of exceptional originality. The author follows her hero from the Old World into the heart of New England. New Hampshire is made the seat of adventures associated with the development of man's freedom which was for a time endangered by the Puritanism of Massachusetts Bay Colony. There is love with both laughter and weeping. There is adventure to suit the taste of the most adventurous. Extra-marital relations are given at least a suggested endorsement that does not add strength to the book and which will be offensive to many readers. Religion is not too highly regarded, but the story is forthright, sincere and convincing.

MacARTHUR, MAN OF ACTION, by Frank Kelley and Cornelius Ryan (Doubleday, 191 pp., \$2).

This little book done by Frank Kelley and Cornelius Ryan, foreign correspondents with ten years of creditable achievements behind them, is incomplete, even as MacArthur's life is incomplete. But it is tremendously worthwhile reading. The authors reflect the common experience of those who have been associated with General MacArthur for a decade or longer. What they wrote ten years ago is in eclipse because of what they have now written in "MacArthur, Man of Action." The man has captured them. And this book will capture you.

WINE OF MORNING, by Bob Jones, Jr. (Van Kampen Press, 252 pp., \$2.50).

The president of one of the most remarkable universities in America, who is himself a Shakespearean scholar of distinction as well as an evangelist of note, has written a novel that grows in beauty and conviction-carrying power from the first chapter to the last. Barabbas is the hero, and the reader follows his career from boyhood days in Nazareth to revolutionary intrigue and danger in Jerusalem. Beyond the crucifixion he comes to redemption in the time of the Apostolic Church. The martyr Stephen appears, and it is the widow of Stephen who eventually becomes the promised wife of the regenerated Joel (Barabbas) of the novel. A book for the church as well as all other libraries.

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TALKS WITH GABRIEL, by Arjen Miedema (Eerdmans, 253 pp., \$3).

This is not a novel but it has the dramatic qualities of a truly great one. Unconventional and original, it makes vocal the hunger for a New Earth that centers in every man's heart. Here is a robust book charged with rugged humor, but always, behind the brusque tone of a stumbling, searching Christian, the reader detects tenderness and gentle regard for others.

JOY STREET, by Frances Parkinson Keyes (Julian Messner, 490 pp., \$3).

A sophisticated novel in the superficial brilliant style of this established writer. Here she unites both sides of the track. She marries at last the two slopes of Boston's famous Beacon Hill. Having lived there, I know what she is talking about.

BOSWELL'S LONDON JOURNAL, edited by Frederick A. Pottle (McGraw-Hill, 370 pp., \$5).

A volume of great distinction that tells everything. There are many, and perhaps the majority of all writers and readers, who will justify the details and bits taken from Boswell's intimate diary and released now to all reading ages. I am not of that possible majority. I think that it all counts up to a lewd thing. Boswell's social diseases and clinical reactions belong in the "surgery" and should have been kept there.

WATCH FOR THE MORNING, by Thomas Sugrue (Harper, \$3.50).

This is more than the eloquent, factual record of Israel's fight for freedom. It is all of that and written as I have read it nowhere else. But Thomas Sugrue, a Roman Catholic, has done a flaming story of battle and victory. A significant book for any year. He has placed all who have a faith and who strain their eyes toward a dawn of peace and brotherhood in his debt. His pen is touched with a fire that burns but does not consume and that leaves lights burning everywhere. When I finished reading my hand was reaching out to my brother man in all the earth. In these pages Israel becomes a beacon for a free world.

THE SIGN OF JONAH, by Nancy Hale (Scribners, 413 pp., \$3.50).

A sophisticated novel which leaves very little unsaid. If life as portrayed on these pages were to become universal in America, then the nation of which George Washington is called the father, and Abra-

(Continued on page 62)

HOW I CAME TO WRITE

"What Would Jesus Do?"

By GLENN CLARK

(Well known is the story of Dr. Charles M. Sheldon's world-famous novel, "In His Steps." How he, pastor of Central Congregational Church, Topeka, Kansas, wishing to guide his young people in Christian living, wrote the story and read to them a chapter at a time on Sunday evenings. How it was published serially in the Chicago Advance, a religious weekly. How it immediately gripped public interest when printed in book form. How it sold millions of copies in the U.S. How it was translated into twenty-one languages and sold millions more.

It is still being printed and estimates of its total circulation reach the astronomical figure of 40 million, which makes it second only to the Bible as the world's greatest best-seller.

Dr. Glenn Clark, a close friend of Dr. Sheldon, has written a sequel to "In His Steps"—"What Would Jesus Do?" While it may not have the fantastic success of its predecessor, Dr. Clark's book is still an absorbing and highly inspiring work. Dr. Poling terms it, "a prophetic fulfillment.")

FIFTY years ago I read Charles M. Sheldon's "In His Steps" and was almost as deeply impressed with the challenge put before the characters in the book as the characters were themselves. For years after that, I found, before I undertook anything, I was asking, "What would Jesus do?"

According to strict literary standards, "In His Steps" is not a great book. Greater novels have been written by Cervantes, Victor Hugo, Thackeray and Dickens. But this book had something that defied analysis. It was not a book to be measured by conventional standards, or stuffed into categories, or pigeon-holed. It possessed a plus quality—something as life-giving as blood itself. To read that book was for me a blood transfusion.



The author at work on his sequel to Charles M. Sheldon's "In His Steps."

After reading it, I was a bigger and better man than I was before. I was bigger because humbler.

A few years later I read it again and as I did so I found myself saying, "Fifty years from now I am going to write the sequel to that book showing how the grandchildren of those characters meet the challenge in their day." Deep in my subconscious I planted that affirmation.

As the years went by I found myself writing books on such themes as: What would Jesus do in business? What would Jesus do on the athletic field? How would Jesus save men? How would Jesus heal? And above all, How would Jesus pray?

One day I found that I had written twenty books of and about this subject, but I had not yet written the book that I had promised myself that one day I would write.

The fifty years were almost up when one afternoon I found myself in Central Church, Topeka, standing face to face for the first time in my life with Dr. Charles M. Sheldon. Very graciously he came to hear me speak. I felt very humble standing in the pulpit made famous by him. The great man sat in the front row before me.

The next day, in Dr. Sheldon's home, I laid before him the dream I had carried in my heart for fifty years.

"Dr. Sheldon," I said, "the time has come when the world needs a sequel to 'In His Steps' written for this age and for this generation. Would you give me permission and lay upon me your blessing if I should undertake to try to write that sequel?"

"You have my permission and my blessing," he replied. "It would be a fitting time to ask that question again, and see it applied under the new conditions of this hour. When I wrote the book the two World Wars had not been fought. The auto, airplanes and atomic energy had not come in. Times have

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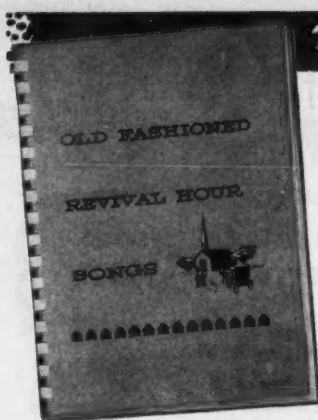
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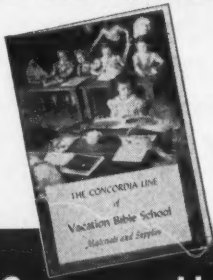
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changed. Yes, it would be quite fitting to ask that question again, and see it applied in action. God bless you."

And so with his blessing ringing in my ears I left his home, never to see him on earth again. A persistent desire came to write him a letter, but I kept putting it off from day to day until one day an overpowering urge led me to sit down and start the letter which follows:

"Dear Charles Sheldon: Ever since I returned home I have been carrying on a mental conversation with you about the sequel to your novel, 'In His Steps.' I want to make the grandson of Henry Maxwell the 'hero' and I intend to call him Charles Sheldon Maxwell, although I may only use the middle initial 'S' and not the full name. The granddaughter of Rollin and Rachel Page sings in his choir and the romance of the story centers around her. Rachel's granddaughter is named Frances Page, which was my sainted mother's maiden name. Charles Maxwell takes it upon himself to follow his grandfather's example and ask the members of his congregation to take the pledge to ask before they undertake any important work, 'What would Jesus do?'"

"Everything in the book, although woven together in a fictional way, is to be taken out of the real experience of hundreds who have actually asked in their own lives, 'What would Jesus do?' Many of these people were influenced and inspired by your book, 'In His Steps.' In other words, I want this sequel to be a real grandchild of your book—a spiritual offspring of the spiritual influence it has created. When I begin the writing of it I want your prayers and the prayers of Mrs. Sheldon. Later on I would appreciate the privilege of mailing two or three chapters at a time to you to enjoy or criticize or amend."

Just as this final line was written, that day in February 1946, word came of Dr. Sheldon's death. Papers all over the world carried the news. So I would never have the privilege of his counsel and criticism! And he would never have the satisfaction of seeing the sequel appear!

Or was this God's way of drawing him into the place where he could help in the writing of it more effectively than he could ever have helped on earth? I immediately resolved to lay my heart and mind open to any help which he in heaven would care to give me. Yes, I literally asked Charles Sheldon, if God so willed, to take my hand in his and guide the pen. Better still I asked that he and I together, one on earth and one in heaven, so "agreed together" in Christ's Name that Christ Himself should be in our midst and do the writing through the combined desire of both of us.

And with that desire in mind, and

with my thought on Dr. Sheldon now in heaven, I started to write the book.

Then something began to happen. One by one the characters began to come alive. Before I knew it they were moving out from the grooves that I had outlined for them and began to perform actions for themselves. When I found myself getting into deep water—way out over my depth—and had to scramble back to shore, I found to my amazement that these grandchildren of Dr. Sheldon's book could actually swim for themselves. I felt as a mother hen must feel who has unwittingly hatched a setting of little ducks. For example, the hero of the book, Charles Maxwell, dove into the whirlpool of the war situation and Frances Page helped pull him out; then he fell into the deep waters of divine healing, but managed, unassisted, to keep his head above the waves.

The Scotch sexton, Sandy MacIntosh, that I intended to bring in merely as a necessary adjunct to clean up the church, suddenly became so alive he almost stole the show. When my secretary, Grace Wittenberger, who knows Scotch brogue, finished copying the speeches I put into his mouth, I hardly recognized them myself.

When I got bogged down with Frances Page in Chapter 3, I got Catherine Mendenhall to help me bring her to life and after that every time she appeared, which some readers think is too rarely, she was such a living creature that I fell almost as deeply in love with her as Charles Maxwell did himself.

Andrew Marsh, grandson of the former president of Lincoln College in Dr. Sheldon's book, finds himself drawn into politics to clean up the state. As I am not as politically-minded as I ought to be, perhaps, I consulted my son who has had some experience in that field. After he wrote down a dozen sentences a wonderful climax unfolded itself before our very eyes.

When the book was finished I submitted it to Marguerite Bro, the best critic in the land, who went over it very carefully and to Otto Mallery, who turned out to be a remarkable critic, too. They both shouted, "Anemic" at my sweet little closing love scene. Neither Charles Sheldon nor I were especially adept at romantic writing, it seems, but fortunately my son, Miles, was available, who had just married beautiful Virginia Sanford (daughter of the brilliant Agnes, author of "Healing Light"). I asked their help, and when they put their heads together, well, you will have to read that last chapter to see what I mean!

Over all and through all, constantly I felt the brooding help of Charles M. Sheldon. Sometimes I almost felt his hand resting on my hand and pushing the pencil. He was continuously stop-



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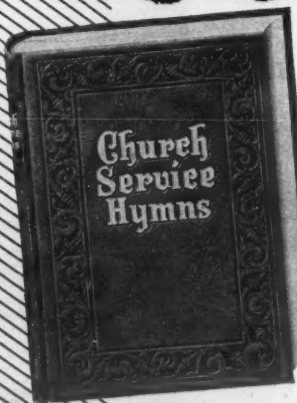
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My only regret is that I won't be here fifty years from now to read the third volume in this cycle of spiritual challenges. However, I assure you all that Dr. Sheldon and I in heaven will be helping the author do a better job, God willing, than I have been able to do here.

WE OPEN OUR BIBLE . . .

(Continued from page 45)

our family life more Christlike. How, then, can we make up for our lethargy?

Let's start with the toddler.

Before our children read, they should have had their first familiarities with the Bible. In the nursery of the Colorado Springs First Methodist Church, the little folks take turns holding open Bibles and singing, "I open my Bible and read . . . Be ye kind." If our children haven't been indoctrinated with Bible reading in this fashion at the tender years of two and three, we might try this simple technique in our own home nursery. It doesn't matter whether or not Jimmie holds the book right-side-up or up-side-down. We'll just let him *feel* the Book, hold it all by himself, and associate it with kindness and love and beauty. We may use other verses, too—"I open my Bible and read . . . Love one another . . . God is love."

Then, through the story-telling years that follow, both Mother and Daddy have daily opportunities to tell the stories of the Bible in the language of the child. Later, reading nightly from Bowie's "Story of the Bible" and "The Story of Jesus" will give our children the finest Bible associations possible. But never, never, should we resort to secondary Bible-story sources to the complete exclusion of the Bible itself.

That is where most of us parents feel our own education is weak. Both at home and in church school we have been *told* stories or *read* to from various "Stories of the Bible" arranged in children's language. The result is

that we never had a genuine appreciation of the Bible as a book in itself . . . its sheer lyric beauty, perfect literary style, chronological arrangement, and language. All of these things we have had to seek out for ourselves in our adulthood. And because our Bible indoctrination came through secondary sources, we aren't the Bible-reading public that our own parents or grandparents were.

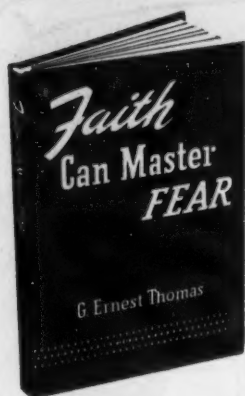
Therefore, in directing our own children in their Bible reading, we, too, will fail to offer full appreciation of this Book of books, unless we continually read and encourage them to read *directly* from the Bible. We'll let these other books, superb as they are, be supplementary.

By giving our children Bibles of their own as soon as they can read, we have our best chance to off-set these other literary pulls.

When you are eight, the nicest gift you can get is a Bible of your *very own*. A Bible that is dressed in soft leather, whose pages are not too thin, whose size is just right for easy handling. The print is black and clear and large enough for young, searching eyes to read freely. And, of course, a *first Bible*—an eight-year-old's Bible—is a King James. There is time enough later for the other versions. We'll start with the heroic words of the King James. And, above all, this first Bible must not be a cheap edition, because it must last for years to come. A Bible—a personal Bible—will grow with the child. The bits of underlined memory verses, the well-worn binding, the ribboned passages all add up finally to familiarity with the Book that is never outgrown.

I STILL have the Bible my parents gave me on my eighth birthday. I have had others in later years which I have found more useful because of added concordances and student helps, but that *first Bible* contains the sentiment of a sensitive child, groping for spiritual understanding. I'm glad my parents chose a good edition whose leather binding is lasting.

However, just giving a Bible to a child isn't enough. He must be encouraged to learn to use it just as he learns to use a dictionary. It is as important to teach him the books of the Bible in the order they appear as it is necessary for him to know the ABC's. And whatever he learns during those primary years will stay with him in adulthood. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy sound like a tongue-twisting mouthful for beginners, but children like big words and usually have a ready memory that makes older people seem slow-witted. Of course, motivation is important in memorizing the sixty-six books. Perhaps the coveted first Bible may become a more exciting gift if we prom-



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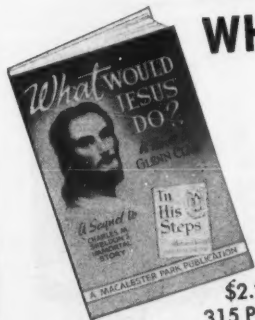
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ise it as a reward for learning the books of the Bible.

And once Danny has learned these books by heart, we may encourage his Bible reading still further by suggesting that he make a smaller Bible of his own handiwork. He may want to select verses, psalms, parables, prayers—parts of the Bible that he likes particularly. And in a small notebook he may laboriously inscribe these verses, illustrating them with illuminated lettering as the monks did before the days of printing. (In the Winnetka, Illinois, school system, I observed an entire sixth grade project all their studies around the old illuminated manuscripts. The youngsters were even attired in robes of that era. The drama of handwriting and illustrating the Holy Word has a natural appeal to both boys and girls, once the idea and history of this method is suggested.) The less creative of our small fry may prefer to cut out colored pictures from magazines, old Sunday-school papers, and church bulletins to illustrate their manuscripts. However done, such a project brings the child in direct contact with his Bible, encourages him to explore and select on his own, and invariably leads into Bible history. How were our Bibles first written down? How did we get our English Bibles? How are Bibles translated for foreigners today? We parents will have to expect a volley of intelligent questions at this point, and we should be ready to direct our children to the right sources for answers—assuming, of course, that we can't possibly know them all ourselves!

Such a home-made Bible may start Johnny collecting religious pictures. This could develop into a real appreciation of sacred masterpieces. The nine- to eleven-year-old is a natural-born collector, whether boy or girl. It may be crickets, stamps, dog pictures, or most anything. By capitalizing on this collecting instinct, we can, through subtle suggestion, direct it in religious channels—memory verse cards, miniature masterpieces of religious art, and even Bibles themselves.

ANOTHER addition to our children's hand-made Bible could be a selection of one of Paul's epistles, followed by a modern letter composed by the children themselves, based upon one of Paul's but directed to the local church. This is a graphic way of understanding what the epistles are and the important part they played in founding the early churches.

Again, the psalms may be paraphrased by the young writer. For example, an eleven-year-old girl of my acquaintance became interested in keeping a collection of her favorite psalms, and one day she decided she, too, would like to write a psalm. This is her try-out:

Come into thy Father's house with gladness.

Sing His praises joyfully.

Thy Father's house is your house.

Keep it as you would your own.

Praise the Lord in silence and song.

Praise the Lord in word and deeds.

Praise Him, for the Lord thy God is good.

Follow in His footsteps always.

Praise ye the Lord.

This young lady not only had the fun of creating, but she is bound to carry with her an added appreciation of the Psalms.

And the mention of the Psalms opens the whole subject of memorizing Bible passages. A few years ago I visited a woman who was 103. She was totally blind and stone deaf. Yet, she could quote Scripture by the chapter. As she put it in her own words, "It's my only window outside myself. I'm glad that I memorized as much of the Holy Word as I did when I was a child."

THERE are certain passages that make up a valuable collection of biblical memorization for all of us—parents and children. Of course there are the Psalms—the First, the Twenty-Third, the One Hundredth, the One Hundred and Twenty-First and the Nineteenth. The Ten Commandments, the Beatitudes, the Lord's Prayer, and the Thirteenth Chapter of First Corinthians are a humble beginning of worthy passages that as a family we could have lots of fun memorizing together.

We mentioned the King James version of the Bible as a first. There are other valuable editions, too, that we should include. A modern translation gives clarity to passages whose language is not always clearly understood in its older English form. "The Revised Standard Version of the New Testament" is written in the best of modern English. Moffett and Goodspeed also have translations that should be in every Christian home library for both reference and reading. Then, to make the King James easier to read, there's "The Bible Designed to be Read as Living Literature" by Ernest Sutherland Bates, a wonderful addition to our library. It is written like a novel, minus the verse numbers. It is arranged according to history, poetry, drama, and philosophy. Although genealogies and repetitious accounts of stories are omitted, it is still the King James version. We find it the most readable edition on the market—one that high-school youth welcome because of its modern dress.

Yes, most of us are weak in our Bible reading at home. Yet, our intentions are of the best! We'll start tonight with Rickie. When he kneels for his prayers, we'll hand him an open Bible to hold.

"See, Rickie—we open our Bible and read . . . Be ye kind." **THE END**



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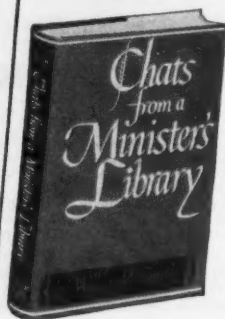
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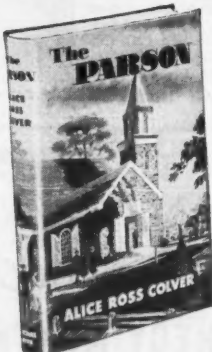
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IF there were recipes for stirring up some fun, one of them would say, "Take a dozen friends, add a few well-read books, and mix well." Like some cake recipes, the results will never be the same twice in a row but, whatever happens, they are bound to be stimulating, thought provoking. Perhaps that is why readers' groups have such enthusiastic members. Perhaps that is why you might like to start a readers' group for the members of your church.

Those who enjoy reading usually want to talk about the books they've read with someone else. Provide the means for making this wish come true and you will have a readers' group well on the way to a good start, for when people discover how much fun they can have at meetings they will want to join. It is wise, however, to limit the size of the group to twenty-five. Experience has shown that the average attendance from this number will be somewhere around eighteen, which is enough for a good discussion. More will only add confusion or make it harder for the shy ones to speak.

Since women's organizations often sponsor the secular activities of the church, the membership of those groups is apt to be entirely female. In the case of a readers' group, this is a mistake. Men enjoy reading, too, and their opinions will add a good deal of interest to the discussions. It is easy enough to include them in the group if the sessions are planned for a time when men, as well as women, are free to come. Such a time might be an evening or late Sunday afternoon.

The first meeting of your new readers' group will, necessarily, be an organizational one and the first thing which the members should do is to choose a chairman. He or she will have the definite jobs of seeing to it that the meetings run smoothly, that books are selected for future reading, and that discussion leaders are prepared. If refreshments are to be served, he

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must also see to it that hostesses have volunteered for the next meeting. In addition, the chairman must be ready to handle any other organizational or executive problems which may arise, and very likely he will be asked to make some sort of a report to the sponsoring body or to the minister.

After the chairman has been appointed or elected, this first meeting can settle down into the pattern which all the future meetings will more or less follow. The short business session need cover only the matters of selecting books to be read for the next month or two, appointing discussion leaders, and asking for volunteer hostesses. When it comes to deciding upon the books, the chairman makes some suggestions and asks for others from the floor, encouraging comments concerning the merits of each book. When this discussion is finished, he asks for a show of hands and the two or three books getting the most votes are the ones finally selected. The chairman then assigns one person to be responsible for leading the discussion on each of the books. In order to give the discussion leaders as well as the other members of the group ample time to do their reading, books should be chosen at least two months before the meeting at which they are to be discussed.

The secret of a successful readers' group is to get everyone to join in the discussion. Sometimes the very nature of a book will make an argument completely spontaneous, but usually the discussion leader has to be prepared to provoke comment and, perhaps, even disagreement. Part of the preparation for this includes making a thumb-nail sketch of the book. Such a sketch should be merely a statement of the theme or an outline of the plot.

If theme, plot, or characterizations are controversial, the debate will last for the rest of the meeting without much further prodding by the leader. If, however, the book is pallid in content or covers material on which everyone agrees, the leader will need to be ready to introduce outside material in related fields. This could include biographical notes about the author, opinions of professional reviewers, and, perhaps, comments concerning other books of a similar type.

Although the success of a readers' group depends primarily on the participation of all of the members, it also depends on the type of books which are chosen. The taste of the group as a whole may lean toward religious or philosophical works, for instance, but that is no reason why such things as poetry, drama, travel books, history, biography, and the better novels can't be frequently included. Philosophical ideas can be sifted out of most of these,

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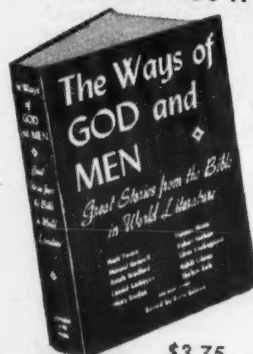
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if the members of the group must have philosophy every time, but it is better for them and the vitality of the group as a whole to vary their reading diet. No matter how worthy the cause or how lofty their intentions, people are human and like to be entertained as well as educated. A good readers' group chairman remembers this and provides for it, introducing variety, if necessary, by suggesting that the group choose a particular author or some special theme, like Christmas, or social problems, or church history, instead of a book. In this case the members of the group each read whatever books they feel are appropriate. The chairman of the group then acts as discussion leader and requires each member to speak briefly for the book he has read.

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—HAZEL SCHNEIDER

THE NEW BOOKS

(Continued from page 52)

ham Lincoln the savior, would be in danger of becoming another Roman Empire in decline!

THE WISDOM OF THE SANDS, by Antoine de Saint-Exupéry (Harcourt Brace, 350 pp., \$4).

This is, I think, the most distinguished book coming out of France in a decade. It is prose poetry of the highest order though it plumbs the very depths of all human emotions. It is the final and eloquent summation of the author's experience and philosophy, and even when you find his observations upon life pessimistic and brutal his pen is liquid loveliness.

YOUNG KING DAVID, by Marian King (Lippincott, 169 pp., \$2.50).

The young shepherd lad is one of the most fascinating and lovable characters in all history. On these pages the author tells the story of the son of Jesse who became Israel's immortal shepherd king with un-

derstanding and deep conviction. Here is a work well done. The children will love it and their parents will be equally rewarded by reading it.

IF THIS BE RELIGION, by Frederick Keller Stamm (John Day, 116 pp., \$1.75).

One of the robust great preachers of the century has put into this little book the conclusions of forty years in the ministry. He is not a pessimist, but his optimism is restrained and colored by the neglect and denial of the Christian Church in our time. He places blame for many failures and delinquencies upon laymen, and the choir is castigated as "the War Department of the Church." The author is specific. He hears, and enters here, the "one, two, three" of clashes between ministers and laymen. Perhaps in another book he will be as severe with the preacher.

CHALLENGE: A SAGA OF THE NORTHWEST, by Olga Overn (Concordia, 302 pp., \$2.50).

Here is a story of the frontier. It has the elusive quality of a mystical prose poem. Coming as it does from a publisher always to be trusted, it is a gratifying change from so much of the current fiction.

DR. KATHERINE BELL, by Evelyn Harter (Doubleday, 274 pp., \$3).

This novel of conflict, intellectual and emotional, is the revealing story of a young doctor who maintains the high faith of her profession while she preserves her marriage. A psychological novel that is absorbing as sheer fiction.

SHAKESPEARE OF LONDON, by Marquette Chute (Dutton, 397 pp., \$4).

A beautiful volume which is more than a biography of Shakespeare. Based upon contemporary documents, the chief emphasis between these backs is on Shakespeare as a working member of the London theatre. The author states: "I have also tried to bring to life for the reader the remarkable group of actors who were his fellow workmen in the theatre." A volume to be treasured by all who have enjoyed Shakespeare.

RIGHT HERE RIGHT NOW, by Margaret T. Applegarth (Harper, \$2.75).

Between these backs are twenty-eight complete worship services written for all church occasions by the most competent person who in my time has entered this field. The information and inspirational guidance offered are equally timely for both youth and adult groups.

"Best Sermons:" The time for submitting sermons for consideration for Volume V of "Best Sermons," edited by Dr. G. Paul Butler, has been extended to March 31, 1951. Clergymen of all faiths are invited to send sermons to Dr. Butler at 431 Riverside Drive, New York 25. Sermons should have been preached between January 1, 1949 and December 31, 1950.

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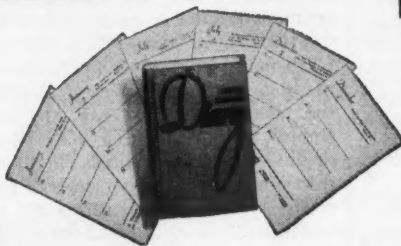
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"MY BOOK, 'TIS THIS"

(Continued from page 47)

and some books contained more than one.

Thinking about it, I was convinced that if I were to write such a book it must be the story of a man, not of a church. The Protestant Church has many branches and each differs somewhat; so the first shaping of the pattern in my mind took the form of a story in which the church would be one where there'd be no bishops, hence no conflict with a superior.

Gradually, as the story began to emerge from the mists, I became more and more anxious to write it. And then my train of thought changed. I have long depended upon the writing of serials, or novels which lent themselves to serialization, for the major part of my income. It seemed to me that I must dismiss this from my mind; that I couldn't write the book if I did so, as it were, with one eye upon an editor or editors, "aimed," as we say, at a magazine and keeping in mind that magazine's particular needs, interests, tabus and demands. It was at this point that I reminded myself that this was, therefore, a book I couldn't afford to write; at least not yet. So I set myself the task of writing, for income, with the idea of someday getting far enough ahead so that, for several months, I could write my book without thinking of tomorrow's obligations.

It didn't work out.

IN November, 1949, I realized that I might continue indefinitely to postpone the writing of the book. By this time it had become an obsession with me. I believed that each year I postponed the writing I would find it harder to do, provided I ever had the opportunity. So, at Thanksgiving time I decided to stop all income-producing work, live on the returns from work completed, however small, and write the book. I took the month of December to examine my attitude toward the book, indulge myself in unhurried Christmas preparations and to do some reading. During January, I discussed the book with several clergymen friends, assembled such material as I needed, and made notes. On January thirty-first I put the first sheet of paper in the typewriter and typed the title, which had come to me along the way, during the Bible reading which has, for some time, preceded my daily work at my desk.

By now, I had, in addition to the basic theme, a plot and some minor or counter plots; I also had a number of characters. How these came together and were woven into a pattern, I do not know. I do know that I have never written a book more easily, at least in one sense. Usually, I get bogged down



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at various times, the story stammers to a halt. This was not the case with "The Whole Armor." The difficulty was that I could not be even reasonably satisfied with my day's output.

I wrote on an average five thousand words a day, nine hours a day, six, and occasionally seven days a week. My manuscripts have to be retyped and my typist lives at some distance from me. I mail her the manuscript in sections which means that I must for security's sake keep carbon copies. When, at the end of the long day, I'd corrected the script and risen from my desk, still unsatisfied, I knew I hadn't the will power to come downstairs bright and early the next morning and rewrite all I'd accomplished the day before. So, I evolved a method to insure the rewriting. I simply tore up my carbon every evening and the next day sat down to rewrite all the previous

I Heard God Pass

I heard His silent steps pass by,
When golden dawn began to spill
Its shining light across the sky,
And shadows trembled on the hill.

I heard His voice in every sound,
Then saw His handwork in each leaf;
And in these lovely things I found
The needed comfort for my grief.

—Carrie Hunter

day's work, or part of it, as the case might be.

On March 28th, I finished the book. It was not to my satisfaction; it would not be had I taken three years, or thirty.

This is a longer book than those I usually write. Hence when, as a routine gesture, it was shown to magazine editors as a possible serial I knew that should they like it, cutting would be necessary. What I did not realize was that although there was considerable action, it was widely spaced and much of the story concerned periods during which nothing "happened," except within the man, Paul, himself. So, in order to curtail the book to magazine requirements, the cutting would be in those sections in which no action occurred. From my standpoint, we would then have no story.

I needn't have worried; the magazines didn't want it, for one or another reason. So it comes along as a book but even so it has been edited, as my publishers are very astute, and on their advice, and with the help of a top flight editor-critic, some cutting was done, and a scene eliminated.

Now it goes forth to stand or fall, on its merit or lack of merit. I realize that in the church background, sketchy as it is, I have made errors. Also that it is

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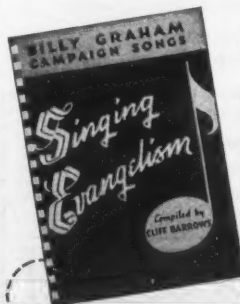
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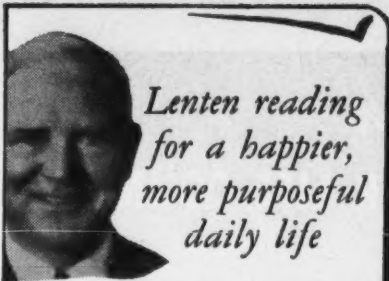
difficult, even dangerous, for a woman to write about a man—let alone a clergyman—from, as nearly as possible, the inside.

There will be those who will say that too much happened to Paul within the space of a year. This worries me. But I have known a number of clergymen (my grandfather was one) and it seems to me that dramatic things are always happening to them, because of their contact with, and responsibility for, so many diverse people. This is also true, in a different sense, of doctors, and lawyers—all people whose profession is essentially other people. The important factor in Paul's case . . . as in the lives of all of us—was the effect upon him, personally, of the events, tragic or otherwise, which affected his parishioners and friends. I could have spread the drama over a longer space of time. But it didn't occur to me to use such a device. This year was to be the very important year in Paul's development, the true turning point. All of us have experienced such years. As a matter of fact, some of us have been aware of drastic changes which, from one hour to the next, influence our entire lives. And there was that other Paul, on the road to Damascus. When I named the main character in my novel I did not think of St. Paul. As the book grew I thought of him more and more, for he was a stubborn, dedicated man who often made mistakes, a man of enormous pride to whom humility came as a bitter lesson. He was more than life-size, of course, but the analogy is there.

SOMEONE who read the book in manuscript remarked that even in a serious novel I could not get away from a "handsome hero." This appears to me to be a trivial criticism. I have known many handsome clergymen, and some like Paul, who stood over six feet tall. Only the other day I read of a young preacher in New York who is six feet three . . . just as Paul is in the book. I see no reason why clergymen can't grow in physical as well as spiritual stature, just as other men!

There is a love story in the book. It is not, I think, the most important story. My interest lay in the man rather than in the girl who loved him. But it is an integral part of the book.

Writing a book admittedly more serious in purpose than most of one's other books is always a risk for a writer. Those who constitute his readers are accustomed to a certain pattern, however diversified, and many readers, as well as critics, may feel that I have undertaken more than I could accomplish. I quite agree with them. But I had a right to try, I think, however far short I have fallen and how much I failed. It was necessary for me, as I wrote, not to think of readers, old or,



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possibly, new; not to consider monetary return, if any; not to hope for even small critical praise. Had I permitted myself to dwell upon possible rewards, the peculiar compulsion which drove me to write the book would have been weakened.

One curious thing has stemmed from the book. From something which Paul says in it, I obtained the idea for quite another book which, I hope, someday, to be able to write. It's just a springboard, providing me with a basic theme, and it is slowly growing in my mind as "The Whole Armor" did. Maybe it means another five years' thinking and wishing. I certainly have no plot and but few characters, thus far. Also it will be more difficult and complicated to write. I don't know if this has ever happened to anyone else, but it seems strange to me that from a sentence spoken, in print, by a figment of my imagination, I should set out to follow an entirely new (to me) path in my writing. Whether or not the book ever takes shape, I am grateful to Paul for presenting me with the idea.

DURING the four months I was occupied with the book I lived in a dream more actual than reality, peopled with the figures and problems of its characters. Perhaps this was somewhat hard on my family. I daresay I ate and slept with nothing more unusual than feeling, at day's end, more tired than I usually do; and fatigue affects sleep and appetite. I know I went out, saw people and enjoyed our usual family amusements. But, looking back, I believe I was only partly myself. I know that, before I slept nights, I went on writing the book in my mind.

It is dedicated to my twenty-three-year-old daughter, Ann. She reads a great deal and her preferred reading has a religious background. She buys, or is given, all current novels which are set in biblical times, and she reads them over and over. She likes, also, modern books with a spiritual content. For some years now she has collected my friend Lloyd Douglas' books. And when her funds do not run to new editions she can be found haunting the second-hand bookstores or looking over shelves of reprint editions. I gave her the bulky un-edited manuscript of "The Whole Armor" to read. She tells me that she likes it, and that seems to me sufficient justification for writing it.

In the seventeenth century the English poet Robert Herrick wrote:

If anything delight me for to print
My book, 'tis this; that Thou, my God,
art in't.

I do not believe these lines were written in presumption, but in humility. And of "The Whole Armor," in equal humility, I would like to think as Herrick did.

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THE CHILDREN'S PAGE

Edited by
**BETTY JUNG
FITZSIMMONS**



THE LITTLE COTTON BLANKET

BESSIE was a thin little cotton blanket ten years old. When she was young and fluffy, she had been bought at the store and taken home to live with Mrs. Whittlebittle. Bessie was happy then and proud of the shiny, pink border, like satin, that trimmed her fine, soft gown. Every night she had folded herself around Mrs. Whittlebittle, and kept her snug and warm all these years.

But now that Bessie's pink border was dull and lifeless, and her gown had worn thin, she could no longer warm Mrs. Whittlebittle as she used to. That made Bessie very unhappy. "Oh, if I could only please Mrs. Whittlebittle as I used to," Bessie thought, her forehead wrinkled with worry.

But things got worse. One day in November, Mrs. Whittlebittle came home, bringing with her beautiful, elegant Superba. Now Superba was a glamorous electric blanket. Her pale green gown, trimmed with satin borders of darker green, was handsome indeed. When she arrived, she was wearing a rich cellophane cloak. And all the while she dangled a beautiful, white electric cord that plugged into the wall. What richness! What dignity! How could Bessie ever hope to have Mrs. Whittlebittle use *her* again? The thought of that made Bessie feel very, very sad. But one thing was certain. She didn't want Superba to know how she felt. So as soon as Mrs. Whittlebittle had left the room, Bessie turned toward Superba, and said shyly, "Welcome. My name's Bessie. I hope we'll be friends!" Then she smiled.

But Superba didn't smile back. Instead, Superba drew herself up, and looked at Bessie coldly.

"Well really," she answered, smooth-

ing out the folds of her gown, "we haven't much in common, have we? I mean—you seem—well, you're just too old fashioned, that's all!"

Then she twirled her white electric cord around in slow circles so Bessie could see how superior she was in every way, and how much better equipped she was than Bessie, to take care of Mrs. Whittlebittle's needs. Bessie understood, and it made her more unhappy than ever.

Soon Mrs. Whittlebittle came back into the room. She took Bessie, bundled her up, tied some old string around her waist, and tossed her into the cedar chest at the foot of the bed. It was dark inside the chest, except for a tiny beam of light that came through a keyhole. Now Bessie couldn't hold back her tears any longer. She cried and cried, and at last cried herself to sleep.

Later, a thunder storm wakened her. As no light came through the keyhole, Bessie knew it was nighttime. Great peals of thunder seemed to shake the whole house. Bessie thought of Superba, protecting Mrs. Whittlebittle as she herself could never hope to do.

Now outside, in the storm, Lester Lightning was up to his old tricks. He shot his jagged shafts down to tickle the oak trees. He zoomed with blinding flashes into the darkest corners to scare the shadows hiding there. Then he scratched his head, wondering who he could surprise next.

"Let's see," Lester Lightning said, "there's Superba over at Mrs. Whittlebittle's house. She's new around here. And plenty fancy too. She doesn't know about me yet. Maybe she better learn now!"

As Lester Lightning said that, he zoomed down to the ground near Mrs.

Whittlebittle's house. Then he shot over to the electric wires outside the house. Up through the wires he went, and into the wall plug in Mrs. Whittlebittle's room. Next, he rushed up through the white cord that led to Superba's feet, and began to tickle her toes.

"St—op!" Superba cried, drawing up her feet, "No—o—o!" She twisted and turned, giggling in spite of her dignity.

But underneath, Mrs. Whittlebittle was frightened. First she screamed. Then she scolded. "OUCH!" she cried. "OUCH! Oh, you old Lester Lightning, go away!"

Mrs. Whittlebittle jumped out of bed, turned on the light, and pulled Superba's cord out of the wall plug. Then she raised the lid of the cedar chest and lifted Bessie tenderly in her arms. Next she gathered up Superba, wires and all, and stuffed her roughly into the cedar chest.

Mrs. Whittlebittle turned out the light, and got back into bed again. She spread Bessie gently over her, stroking her worn surface. Mrs. Whittlebittle sighed contentedly.

Now it was Bessie's turn to be happy. Her wish had come true.

"Oh," Bessie murmured to herself, "how wonderful it is to be of use again. I'm truly happy now!"

—HARRISON DRUMMOND

My Favorite PRAYER

Loving Father, put away
All the wrong I've done today.
Make me sorry, true and good;
Make me love Thee as I should.
Make me feel by day and night
I am ever in Thy sight.
Heavenly Father, hear my prayer,
Take Thy child into Thy care;
Let Thy angels pure and bright
Watch around me through the night.

—Janice Watson, age 9
Searsboro, Iowa

I have not loved Thee, Jesus, as I ought,
I have not done the things I have been
taught,

Forgive me, Lord, and give me strength
To be a Lamb of God that loves and
honors Thee;

In Jesus' name we pray. Amen

—Annette McBeth, age 10
Lake Wilson, Minn.

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DR. ONE WILLOW TREE

(Continued from page 21)

revealed that he knew English, and offered to help. As that first meeting jerked its way along, Vories began to wonder whether his interpreter was embroidering on the simple lesson, so intently were the boys hanging on every word.

Within a few weeks there were requests for classes in two nearby villages. The total enrollment reached 322. "Not so bad," Vories reflects, "in a neighborhood where I had been warned — mistakenly, of course — that the people were virtually degenerate and that I might expect no results whatever in less than two years!"

The interpreter, as it turned out, had not been embroidering; and he was the first to accept Christianity. He moved in with Vories. Then he suggested that if they could get a student to live there too they would establish a better liaison with the other boys.

"We invited one of the older lads," says Vories. "He jumped at the chance. Then others asked, and soon, with ten residents, the little house was too crowded.

"Well, if living together was the way these young Japanese insisted on learning Christianity, live together they would, I thought. Why not a YMCA, with the usual facilities?" And so Vories organized his group into a Y, sent an appeal to the States, and presently had in hand the wherewithal for a modest project.

In the little Hachimen neighborhood, however, there were sixteen Buddhist and Shintoist temples, and in the eyes of the priests this foreigner had become a menace. When Vories began to shop around for a site, he found not a square foot for sale. The priests had done their job well.

Then one day, when he was ready to admit he was licked, Vories was visited by a wealthy dairy-owner from the nearby city of Kyoto, a native of Hachimen who had become a Christian. This man wanted to establish a church in his home town, and had bought the best main-street corner lot. The church, he told Vories, would use half the projected building; the other half could be turned over to the Y.

The news only brought on a more aggressive campaign by the priests. Result: An order by the local assembly, cutting off all government funds from the academy where Vories taught unless it fired Vories at once.

The head of the school had taken a liking to this friendly young American. To avoid the embarrassment of a discharge, he asked Vories to resign. "This I couldn't do," Vories explains, "because a principle was at stake. If I resigned, the matter would end quietly instead of providing a test case as to

whether teachers must hire out their souls as well as their time and energy for specified work. And this was not so slight a question as it might seem, since the YMCA at Tokyo was continually being asked to nominate Americans as teachers in various localities."

Meanwhile, the building for the combination church and Y was completed, and the "Omi Mission" moved into its new quarters. Things looked black, however. As soon as Vories was fired by the academy, the priests spread the word that it was because he was a sinister character. Many parents refused to let their boys come near him. The Y dormitory was taboo. "And yet," Vories recalls, "those days were among the happiest of my life, for I learned how many true friends I had among the students and citizens. Their solicitude for me couldn't have been greater if I had been a bed-ridden invalid."

One of the boys offered to share with Vories his own monthly allowance. For six months they lived on \$4.25 each per month. They managed it mainly by eating dried seaweed and powdered grass. Then came a windfall — \$25 a month from an American businessman who had heard about the plight of the Omi Mission.

THIS was the turning point in Vories' life. Shortly afterward he went into a sideline that proved to be a much greater windfall. As one of his college courses in the States he had taken a year of architecture. He was strictly an amateur; but in traveling about the country he had seen that those who put up missionary buildings were even ranker amateurs. The designs were so bad that much space was wasted and costs were high.

Vories started by doing a few small building jobs, at no fee, for other missions. Then one afternoon a stranger called him out of a game of volleyball with his boys, told him he had seen and admired his work, and asked him to build a mission house in Tokyo. It was a deal. And it led to others—a life-insurance office in Osaka, then dwellings, schools, churches and eventually earthquake-proof office buildings in Tokyo and elsewhere throughout Japan.

Vories built up a staff of architects from among the fifty young men who were his original converts. Some he trained himself. Others he put through school abroad. The reputation of Omi Mission architects grew with the passing years. And with his heart still set on spreading Christianity in Japan, Vories saw Japanese money roll into his headquarters at Hachimen. He saw to it that it rolled out solely for the attainment of his original purpose.

Although branch offices of the archi-

tectural business were set up in Tokyo and Osaka, and eventually in Honolulu, New York and other parts of the world, the headquarters of the unique enterprise remained in the little village of Hachimen. Today Vories counts the buildings erected by Omi architects in the thousands—almost all the National City Bank buildings in Japan, the Osaka Daimaru department store, Daido Life Insurance Building, the chapel at the Presbyterian College in Tokyo:

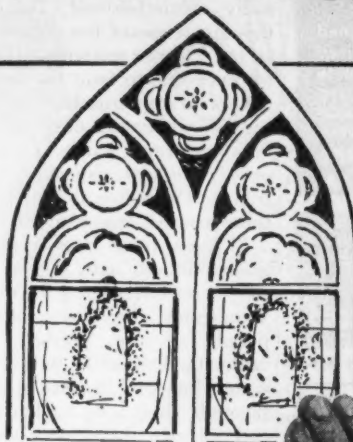
Proceeds from this and other enterprises of the mission—a publishing house, a Mentholatum factory, a foundry, a distribution firm for building materials and various other products—have been reinvested in institutional work, so that today Hachimen is a far cry from the shabby little village Vories found nearly half a century ago. The mission alone embraces twenty-two buildings—including schools from kindergarten through senior high; religious buildings and business offices; and a sanitarium and medical center to combat the province's age-old killer, tuberculosis. (Vories' own tuberculosis miraculously left him, although he is still wispy in appearance, weighing only 110 pounds.) The mission even owns a motor launch—the gift of an American benefactor—which cruises forty-mile-long Lake Biwa, carrying preachers and missionaries throughout the prefecture.

Not only has little Hachimen changed. The people here and in other Omi villages have changed, too. As hundreds and then thousands of converts to Christianity threw their weight behind him, Vories undertook a long and effective fight to wipe out the old feudal distinctions in Omi that had made outcasts of the *Eta* solely because their ancestors had slaughtered cattle and tanned hides for their livelihood. Today there are no fetid ghettos in Omi for the *Eta*. Farm folk no longer starve on land held by absentee owners. In that part of Japan much of the spadework for the kind of democracy General MacArthur wants to build was done years ago by Bill Vories and his Japanese Christians.

When war came the military clique tried hard to force Vories out of the big establishment at Hachimen. It had no more luck than its clerical predecessors. In the intervening years Vories had married a Japanese girl, a Christianized, Bryn Mawr-educated daughter of the old nobility, and had himself become a Japanese citizen. He assumed his wife's surname, was now Dr. Hittotsuyanagi—"Dr. One Willow Tree."

These changes had given him a legal status which the warlords couldn't break without taking extreme steps. And because of the good that Dr. One Willow Tree had done in Omi Province and the resulting love that thousands

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had for him, the risks in such a step were too great even for the War Office.

The war did bring to the Omi Brotherhood, as it is now called, a spate of troubles, however. Jingoists threatened the lives of Vories' pupils, their families and friends. Soldiers commandeered the foundry and half of the hospital.

After the war a new task fell to Vories. In many isolated villages of Japan the new democratic constitution and the whole idea of democracy was sadly misunderstood. "Many people thought it meant freedom from all restraint," Vories recounts, "and a chance for everyone to fend for himself without social responsibility. In our prefecture the young men of seven segregated villages formed gangs. They went out openly for loot, especially in railroad trains." The police, unable to cope with these youths, appealed to Vories.

"I knew these boys were not criminally minded," says Vories. "They had simply misinterpreted the new edict of 'democracy.' Perhaps it isn't easy for people of the Western world to understand this. It would be easier if they knew what these boys had been through, their long background as social outcasts, the deprivation and then the confusing whirl of opposed ideologies in which they were caught up."

"I invited the leader of each gang separately to come to my home for tea. We talked. Then I brought the whole group in together. I convinced them that I needed them in my 40-year campaign to abolish class discrimination. My appeal — because I meant it — worked. A few months later gangsterism in the prefecture had come to an end."

Today the Omi Brotherhood has a staff of 360 men and women. Omi architects carry on the largest practice in Japan. So that their working force may be maintained and expanded, scholarships are offered to Japanese youth for study abroad. On the home grounds are free medical care and education — Christian education — for boys and girls, and these benefits have gone to thousands. The Omi Brotherhood has become a byword and an example in missionary circles throughout the world. It is doing the job that Bill Vories dreamed about almost fifty years ago, the job that practical-minded Americans realize must be done in Japan if the Western world is to keep that nation on its side of the Iron Curtain.

As an architect who builds with minds and hearts as well as with brick and steel, William Merrell Vories feels that democracy can never implant itself firmly in the life of the Japanese people — his people — without Christianity. And Christianity isn't possible in Japan without education.


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Personal

To Women With

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thesis, General MacArthur has put in motion a plan to build an International Christian University near Tokyo. It will be built with funds subscribed voluntarily by the Japanese and American peoples. Its purpose will be to train Christian leaders and teachers among the Japanese, so that they will be able to educate their own people.

Dr. Vories sees in this decision the greatest stride ever taken toward the goal he has kept before him all these years. He also sees in it the crowning work of his own professional life, for Omi architects have been selected to build the new institution.

SALLY PERKINS' LILIES

(Continued from page 25)

well off financially. In fact, I guess he left her more bills than anything else. But she pays for everything that she gets. She's honest through and through. I'd stake my last penny on that. There must be a mistake somewhere."

"Well, you'd better try to collect that bill yourself and see how much success you have."

James Ridlon turned grimly to the ledger on the desk in front of him with a shrug of his shoulders.

"All right, Jim," Cyrus answered in a conciliatory tone. "Suppose I look at the accounts and then this afternoon I'll drive over to see Sally Perkins and find out what the trouble is."

In spite of his manner of assurance with his partner, Cyrus Brown felt disturbed. Why had Sally Perkins bought so many Easter lilies? He was certain that she couldn't afford to do it. And why after she had bought them had she refused to pay? It wasn't like her.

An examination of the accounts did not help Cyrus Brown's feelings. Everything was as his partner had stated. There was the date of the purchase of seven large plants (Easter lilies) by Mrs. Sally Perkins, and the price, \$22.50. There was the bill which Sally Perkins had returned with the pencilled notation, "This is more than four times what it should be." And there were the dates when the subsequent statements had been sent.

In the late afternoon, he drove out to the house in the suburbs where Sally Perkins now lived. It was a modest frame cottage with a neat yard surrounded by a white picket fence. Inside the yard were beds of pansies and petunias, and along the side there was a bed of old-fashioned flowers.

On the door of the cottage was a small homemade sign with the word DRESSMAKER in large even letters. For after her husband's death, Sally Perkins had sold the big house in town to pay the bills resulting from his long illness, and had resumed her pre-marriage occupation of dressmaking.

(Continued on page 80)

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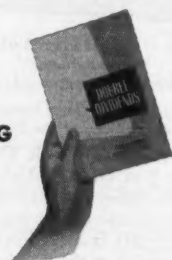
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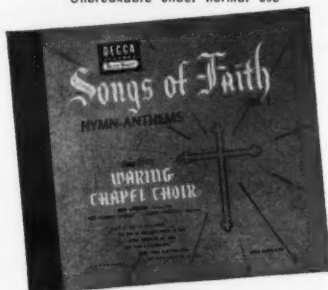
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Daily Meditations

by Walter L. Moore

Thursday, March 1

READ II CORINTHIANS 6:10

Lord of himself, though not of lands, and having nothing, yet hath all.

—SIR HENRY WOTTEN

ROSE MARY LANGER went through the blitzkrieg in Warsaw, Poland. Her house was hit, and she ran through flaming streets with her two small children. For months she suffered intense hunger constantly. Later she told of two striking effects on her thinking. The first: "All material things have acquired in my eyes a strangely perishable aspect that seems to rob them of half their attraction." The other: "Not until I faced death did I realize that life, any life, is a wonderful gift."

For the wonderful gift of life we thank Thee, Lord. Help us to live each day richly and fully. Amen.

Friday, March 2

READ MATTHEW 5:8

True happiness resides in things unseen.

—YOUNG

THE BELOVED Billy Phelps of Yale said, "Happiness is much more dependent on the mental attitude than on external resources." He added that this would be an obvious platitude, except for the fact that ninety-nine people out of every hundred do not believe it. In the Beatitudes Jesus tells us how to be happy, and every one of them deals with the inner attitudes, rather than outward circumstances.

Make us to be pure in heart, O God, that we may see Thee always everywhere. Amen.

Saturday, March 3

READ II TIMOTHY 2:5

SOME OF US are greatly concerned that life shall be made easy and safe for our children. We want them to have an easier time than we had, and be spared the struggles and hardships and temptations. But the fight between good and evil must be the same for them as it has always been. Our children can only have a sense of achievement and victory through meeting difficulties and hardships, and overcoming them. We cannot make the world soft for them, but if they are sound in faith and character, they will endure hardness and achieve victories.

For ourselves and our loved ones we pray, Father, that we may have

strength for difficult tasks and courage to face strong enemies. Amen.

Sunday, March 4

READ JOHN 14:23

LOVE is not blind; rather it opens the eyes. Parents discover their children through love. Beauty can only be seen by those who love it. When the Judas who was not a traitor asked Jesus, "Lord, how is it that Thou wilt manifest Thyself to us?" the Lord explained, "If a man love me . . ." That would be the clue. The risen Lord is real only to those who love Him.

May our love for Thee, O Christ, cause Thy presence to be real and precious to us today. Amen.

Monday, March 5

READ JOHN 13:34

EVEN THOSE who reject Jesus as Christ are tremendously indebted to Him for His influence on the world. In answer to the question, "Have human beings always had human sympathy?" Albert Edward Wiggam said in his syndicated column: "No. Human sympathy in the broad sense of brotherly love for all mankind came into the world chiefly with Christianity."

O Thou who art love, we thank Thee for sending Thy Spirit into the world through Thy Son our Saviour. Amen.

Tuesday, March 6

READ I CORINTHIANS 12:27

A MISSIONARY tells of a little lad in China who trudged many miles leading his blind father to Christ's Hospital. Timidly he asked the nurse who met him at the door, "Is this Christ's Hospital?" She assured him that it was. Then he asked, "Is Christ here? I came that He might heal my blind father." After a moment the nurse smiled. "Yes," she said, "He is here. Come in." In a little while the missionary doctor came, and in the spirit of Christ examined and treated the old man.

We offer to Thee, dear Christ, our bodies, that they may do Thy work.

Wednesday, March 7

READ II KINGS 4:8

The world knows nothing of its greatest men.—HENRY TAYLOR

GREATNESS of character has nothing to do with fame. Many of the finest

souls live in obscurity. As Dean Farrar said: "Little self-denials; little homesties; little words of sympathy; little nameless acts of kindness; little silent victories over favorite temptations—these are silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."

Give us grace, Lord, to be faithful to Thee in the unobserved details of our daily lives. Amen.

Thursday, March 8

READ HEBREWS 4:15

TONY WEITZEL told in the Chicago *Daily News* of this simple incident: A blind man stood shivering in a doorway. Four strangers passed, three of them prosperous-looking. But the fourth, a shabby old man hobbling on crippled legs, was the one who dropped a coin in the blind man's cup. We must know something of distress to learn sympathy.

We thank Thee, Master, for the knowledge that Thou dost understand pain. May all our suffering teach us sympathy. Amen.

Friday, March 9

READ MATTHEW 25:40

JESUS was a man of prayer, living in constant communion with the Heavenly Father. But He made the test of a life not the amount of time spent in prayer, but rather the service rendered. Religion must have both a vertical and a horizontal aspect, as Dr. Ralph Sockman reminds us. He says: "Vertical religion takes us up to God. Horizontal religion is the hope for social improvement that men can effect for themselves. We need to strike a balance with both kinds."

In this moment of quietness we wait before Thee, Lord, that we may have strength and guidance for a busy day of service. Amen.

Saturday, March 10

READ LUKE 12:15

THE CONTRAST between two lives was noted by Dr. Halford E. Luccock. The first was a woman who died in London several years ago, famous as "the best-dressed woman in Europe." She left almost a thousand frocks, but with each frock she had worn "the same unseeing eyes, the same deaf ears, the same enameled, painted face." The second was a man who died in the same city, with but one suit, blue with a red collar on the coat. He was William Booth, founder of the Salvation Army. He had one costume, but he lived in a thousand lives.

Give us, Father, abundant lives, not in the things we possess, but in the blessings we bestow. Amen.

Sunday, March 11

READ ACTS 2:42

God hath built His altar here to keep this fire of faith alive.—RALPH W. EMERSON

DURING the four years of the Harrison administration while he was Postmaster General, John Wanamaker traveled nearly 100,000 miles in order to be present each week at his own church. When someone asked him why he went to church, Mr. Wanamaker said: "You might just as pertinently inquire, 'Why do you eat?' or 'Why do you sleep?' because I find one is as necessary to my well-being as the other."

We pray, O God, for Thy worshiping people and their ministers today. May hungry souls be fed and wayward feet brought back to paths of righteousness. Amen.

Monday, March 12

READ I CORINTHIANS 3:13

Every man is the son of his own works.—CERVANTES

THE PRINCIPLE of judgment involves not only facing an accounting for what I have done to others, but also for what I have made of myself. The moral quality of everything I do is built into my character. Henry Drummond said: "A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul."

Keep us faithful to our tasks, Master, that useful work be done, and that we be honest workmen. Amen.

Tuesday, March 13

READ HEBREWS 4:16

Prayer is the spirit speaking truth to Truth.—BAILEY

WRITING on the life of prayer in a world of science, Dr. W. A. Brown said: "We must have done once for all with the idea that prayer is a duty, and realize it for what it is, an unspeakable privilege. Prayer is not something we do because we must, or even because we ought. It is the natural expression of what is best in ourselves, the way we realize the larger life which is laid up for us in God."

In Thy blessed presence we tarry, blessed Saviour, not merely because we ought to pray, but because Thou art our very life. Amen.

Wednesday, March 14

READ PROVERBS 29:18

THE FIRST PART of this verse is rendered in the American Revised Version: "Where there is no vision, the

MESSAGE FROM INDIA



Isabella Thoburn College at Lucknow is a school of the Woman's Division of Christian Service which is serving the people of India by training its graduates for places of leadership and service. This letter from a missionary speaks for itself:

Dear Friends:

I have thought you might enjoy my sharing with you a few extracts from letters recently received from former students of Isabella Thoburn College. It is such a pleasure to hear from them and to know that they are taking places of responsibility and carrying on the Ideals of the College.

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From a B.A. Graduate of 1950—"I have received much from you all, and don't know how to show my gratitude. Sometimes I feel the great responsibilities that I have got on me now as an educated woman of India and tremble at my heart, for I know it will be a great crime on my part to misuse the privilege. I know the light which has led me through the past years will lead me on. Please remember me in your prayers."

One could go on and on in this line but we will stop with this glimpse into the way the College influence extends out into the world.

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people cast off restraint." Without a vision of God, moral standards slip from us. In an article in *Reader's Digest* last summer Fulton Oursler wrote: "Moral lassitude seems constantly to deepen in a world situation of the greatest seriousness. The American people find it increasingly difficult to be shocked." We must regain our sense of God if we are to recover our sense of right and wrong.

God of righteousness and love, we pray for a spiritual awakening of Thy people that will restore our moral sense. Amen.

Thursday, March 15

READ HEBREWS 11:33

THE LONG LIST of men of faith given in Hebrews 11 is also a list of men of action. Their faith enabled them to do great works. Sir William Osler called faith "the one great moving force which we can neither weigh in the balance nor test in the crucible." True faith does not make one content to sit and accept things as they are, but, as Barrie says, it "gives wings to all endeavor."

Because we have faith in Thee, O God, we set our hands anew to Thy work in the world. Amen.

Friday, March 16

READ EPHESIANS 2:14

In Christ there is no east nor west.

—JOHN OXENHAM

JOSEPH STALIN names as the weak points in the capitalistic world certain antagonisms: between workers and the middle class, between imperialists and colonies, between war victors and conquered, between certain victorious nations, and between the U. S. S. R. and capitalist countries. He might have added racial antagonisms and others. However, the cure for these antagonisms is not Communism, which agitates and exploits them, but Christ, who breaks down the middle wall of partition, and creates fellowship.

Take from our hearts, O Christ, every trace of antagonism toward any human being, and make brotherhood a reality among us. Amen.

Saturday, March 17

READ EPHESIANS 4:16

Then gently scan your fellow man.

—ROBERT BURNS

RUDYARD KIPLING wrote a story of a little freighter which, on her first ocean voyage, ran into a storm. Every part of her groaned under the strain, and no part would allow any play to any other part. But the wind and the waves supplied her until even the rivets would allow something to the plates. So must the stresses and strains of life teach us to yield to each other that we may become a brotherhood.

Save us, Lord, from being so rigid that we cannot work with others, or so lax that we do not hold our proper place. Amen.

Sunday, March 18

READ SONG OF SOLOMON 2:15

THE BEAM from a lighthouse on the Danish coast was out one night for a little over an hour. During that time four motorships ran aground, and three of them sank. It was discovered that the trouble had been caused by a small beetle that had crawled into the acetylene burner, stopping the gas supply and putting out the light. It is the little pests that destroy the crops, and little vices may destroy Christian influence.

Forgive us, Father, if we have esteemed as small anything in our lives that injured another or compromised our witness for Thee. Amen.

Monday, March 19

READ EPHESIANS 4:24

A YOUNG MAN who has just joined the Army visited me today. He has taken the oath and put on the uniform; he is a soldier. He belongs to the cause which claims him. But a long process of discipline is before him, and he will continue to become a soldier until he is proved in battle. So do we begin as Christians. We take the oath and put on the uniform of Christ. Then all the rest of our lives is a training period in which we learn to be Christians.

We reassert our allegiance to Thee, Captain of our souls, and welcome every discipline by which we become better soldiers of Thy cross. Amen.

Tuesday, March 20

READ MATTHEW 6:20

In giving, a man receives more than he gives—GEORGE MACDONALD

J. L. KRAFT, head of the Kraft Cheese Corporation, who has given approximately twenty-five percent of his enormous income to Christian causes for many years, says: "The only investment I ever made which has paid constantly increasing dividends is the money I have given to the Lord. Pastors will do their greatest service in leading their men to understand the truth of God concerning the stewardship of time and money."

O Thou who hast given us the power to get wealth, teach us the wisdom to use it for Thy glory. Amen.

Wednesday, March 21

READ MATTHEW 25:4

THE MOTTO of the Boy Scouts is: "Be prepared." It is a good rule for all of life. A wise man carries a spare tire in his automobile in case of a puncture, a reserve in the bank in case of unexpected expense, physical reserves

in case of unusual demands on his body, and plans in his mind to meet emergency situations. Likewise, he who lives in fellowship with God is laying up spiritual resources to meet life's crises.

Keep our lives in vital contact with Thee, blessed Lord, that from Thee we may draw strength for every test.

Thursday, March 22

READ ACTS 16:7

FOLLOWING is a brief sketch of a man's life: In 1831 he failed in business. In 1832 he was defeated for the state legislature. In 1843 he was defeated for presidential elector. In 1843 he was defeated for Congress. In 1848 he was defeated for the Senate. In 1856 he was defeated for vice-president of the United States. In 1860 this man, Abraham Lincoln, was elected President of the United States, and became one of the greatest men the nation has produced.

Enable us, Master, to see Thy hand in our successes, and to learn the lessons our failures have to teach us.

Friday, March 23

READ LUKE 14:11

FREQUENTLY Jesus repeated: "He that humbleth himself shall be exalted." I think He said it often both because it is important and because it is difficult. Most of us are somewhat like the little boy at a radio show. At the time planned for a prayer for peace the announcer asked the little fellow to bow his head and say some prayer he had learned. "I don't know any prayers," he answered. "I don't know how to bow my head either."

Humble us, O God; break down our pride, that we may learn of Thee and obey Thy commandments. Amen.

Saturday, March 24

READ MATTHEW 6:21

JESUS observed a close relationship between where we put our money and where our vital interests are: "Where your treasure is, there will your heart be also." By that token America's heart does not seem to be in her giving. According to the Russell Sage Foundation, the average American family of four had an income for 1949 of \$5,004. Their total contributions to all voluntary welfare agencies, including their church, amounted to \$96.89, or less than 2%. However, they spent \$111 for tobacco and \$218 for alcoholic beverages.

Forgive us, Father, for having invested life and means in that which profits not, and teach us how to store heavenly treasures. Amen.

(Continued on next page)

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CH 3-51

Sunday, March 25

READ JOHN 20:24

THOMAS, who most needed the experience the disciples had with Jesus in the upper room, was absent from the meeting. It is remarkable that the Lord accomplishes as much as He does with His church when 60% are absent from Bible school, 50% are absent from the morning service, 75% are absent from evening services, 90% are absent from prayer services, and 80% are absent from the collection on any given Sunday. Like Thomas, we miss the blessing by being absent.

Wilt Thou meet with Thy disciples today, Lord, as long ago, to bless, reassure, inspire and direct. Amen.

Monday, March 26

READ DEUTERONOMY 30:13, 14

Seek not for fresher founts afar, but drop your buckets where you are.

—SAM WALTER FOSS

AN OLD STORY tells of a ship whose sailors were almost dead of thirst. They sighted and hailed another ship and begged for water. The answer came back: "Let down your buckets; you are in the Amazon River." They were sailing in fresh water, yet perishing with thirst. So we are in the presence of the God of love always, yet dying for Him. "God is love and he that dwelleth in love dwelleth in God."

Lord, who hast launched our lives on a veritable sea of blessings, we would drink deeply of Thy love and rest content on Thee. Amen.

Tuesday, March 27

READ PSALMS 46:1-3

TWO ARTISTS undertook to paint pictures conveying the idea of peace. One painted a tranquil lake bordered by shrubs and flowers, behind which were gently rolling pasture lands where contented cattle grazed. The other portrayed a rocky waterfall over which the waters roared and tumbled tumultuously. On a ledge of rock behind the seething cataract a little bird sat quietly on her nest.

We do not look for a situation in which there will be no trouble, but we pray, dear God, that we may have peace in our own souls, whatever may come. Amen.

Wednesday, March 28

READ PSALMS 46:10

When I am sore beset I seek some quiet place.—ANTOINETTE GOETSCHUS

STRONG EMOTION has its place in religion as in all of life, but the mood in which we find God most real to us is more often one of quietness. Only in quiet waters are objects mirrored without distortion, and only in a quiet mind

is there a clear perception of truth. "Be still," we are told, "and know that I am God." Those who have not learned to be still miss life's profoundest lessons.

Eternal God, we pray that Thou wilt make our souls like quiet pools reflecting the stars that have guided men through the ages. Amen.

Thursday, March 29

READ MARK 8:18

A WOMAN who has been employed scrubbing floors in an art gallery for several years has no distinct recollection of any of the priceless paintings there. Her eyes have been fixed on the floor, so that she was blind to the masterpieces that others came long distances to see. So we, surrounded by beauty in nature and in human character, may keep our eyes averted and miss it all.

We pause now, Master Painter, to look up from life's scrubbing, that we may contemplate Thy works and praise Thee. Amen.

Friday, March 30

READ MATTHEW 6:9

JESUS taught us to think of God as the person nearest to us and yet farthest above us. In the Lord's Prayer we have suggested the intimate relationship of home, as we call Him "Father." Yet He is transcendent: "... in heaven, hallowed be Thy name." We often think of those nearest to us as being divine, as mother, lover, dearest friend. Our Lord is at once the most intimate Friend and the most exalted object of our worship.

Our Father, who art in heaven, hallowed be Thy name . . . Thine is the kingdom, the power and the glory forever. Amen.

Saturday, March 31

READ JOHN 18:28

It is common for those that are farthest from God to boast themselves most of their being near to the Church.

—MATTHEW HENRY

JOHN indulged in a bit of irony when he wrote: "Then led they Jesus from Caiaphas unto the hall of judgment . . . and they themselves went not into the judgment hall, lest they should be defiled." These men were not above plotting the death of an innocent man, and even hiring false witnesses to accomplish their design. But they were very careful to observe the outward forms of religion. The holiness of Jesus was not stained by walking into Pilate's court.

Save us, Lord, from letting the hypocrisy of others alienate us from Thy Church, and from letting loyalty to the Church be a substitute for righteousness. Amen.

EASTER IN HIS HEART

(Continued from page 24)

nity; it is possible to believe that this is only a sleep from which there will indeed be an awakening.

Few men alive have ever so completely carried out so vast a plan. In Navy parlance, Dr. Eaton has "made it so."

Not that it's finished. Within the park, the builder insists that there must be the three great moments in the life of Jesus. He has the Last Supper which, as Leonardo Da Vinci's masterpiece crumbles in Milan, may well be best preserved in the famed stained-glass window created for the Memorial Court of Honor. He has the painting of "The Crucifixion" by Jan Styka. Since it is 195 feet long by 45 feet high, the builder has erected to house it a magnificent auditorium, where all cultural and sacred works of music, drama, motion pictures, radio, television and education may be presented without cost to the community. He is still searching for a representation of the resurrection that will fulfill his vision.

Dr. Eaton's personal life is a simple one. Happily married for thirty-two years, he has a son who is a rancher in Orange County, California, two grandsons and a granddaughter. The Eaton home in Beverly Hills is a simple friendly one, and he has a beach cottage at Balboa. As were his father and his grandfather before him, he is a member of the Baptist Church.

Until you meet the bright blue eyes, you might take him to be a storekeeper in a small town, a family doctor, a professor in one of the small Christian colleges he believes are the greatest hope of America.

His eyes, under the untidy, sandy-gray hair, betray him. They are the eyes of a visionary, unmistakable. They see Forest Lawn not as a place of death but as the first step toward heaven.

Many famous people have found their final resting place at Forest Lawn. They are all the same to Dr. Eaton. The simplest grave on the hillside, the smallest urn in the light of the mausoleum's beautiful windows, the least expensive service receives the same love and care as the most splendid art tomb or enclosed garden.

My mother and sister are there, my beloved friend, Marie Dressler, and Mary Pickford's mother, two of the finest, most devout Christian women I have ever known. It never occurs to me to seek the special places where they rest. But as I stand before the miracle of the Last Supper window, I often feel happily that they are near me, walking with me in this beauty, always in eternal life, never in death.

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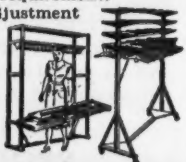
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SALLY PERKINS' EASTER LILIES

(Continued from page 73)

With a twinge of conscience, Cyrus noted the indications of very limited finances. Everything about the place was spotlessly clean, but it was shabby and in poor repair. The house needed painting, so did the picket fence. The doorstep sagged. The veranda needed a new floor. He did not relish his mission. But it had to be done, he told himself, even if Henry Perkins had been one of his best friends. With some trepidation he rang the bell.

If he had expected to encounter coolness, confusion, or embarrassment, he was mistaken. Sally Perkins was genuinely glad to see him. She was a plump, middle-aged woman, pleasant faced and motherly looking. She had clear hazel eyes, soft brown hair without a trace of grey, and cheeks as fresh and rosy as a girl's.

"Why, Cyrus Brown! This is a real pleasure," she exclaimed as she opened the door. "And what a surprise! I didn't know that you were back from Florida. Come right in. I've wanted to see you. Sit down in that armchair by the window. You'll find it comfortable. I do hope that your trip did you a lot of good. You're certainly looking fine."

Her disarming friendliness made Cyrus all the more uncomfortable about his mission. How could he bring up the matter of the lilies in the face of such a warm reception? He was spared the awkwardness, however, of broaching the subject. For Sally Perkins at once spoke of it herself.

"I've wanted to have a talk with you, Cyrus, about those Easter lilies that I got at your store early last spring while you were away. Mr. Ridlon made a serious mistake in the bill and charged me four or five times as much as the price that was listed. The flowers were plainly marked, 75c. I think I mentioned at the time that I'd never seen them at that price before. Because they were such a bargain, I bought seven."

Cyrus intended to explain that the price mark had meant seventy-five cents for each blossom on a plant, so that a plant with four lilies on it would cost three dollars instead of seventy-five cents as she thought. Curiosity, however, prompted him to inquire first, "But what did you want with all those lilies, Sally?"

"Oh," she laughed merrily, "I didn't get them for myself. I wanted them for others. There are so many people that I'd like to do little things for to make them happy, but I just can't afford it. However, when I saw those beautiful lilies at such a bargain, I just made up my mind that I'd be extravagant for once."

"I thought of Henry and how it would have pleased him to send some

of them to the church. So I sent two in his memory. They were placed on either side of the altar. It filled my heart with joy to see them there on Easter Sunday. And I felt that somehow Henry knew and was happy."

"Two more of the lilies went to a wedding. Mary Stanley and that young Robert Grey who used to clerk in your store before he entered the Army were getting married the Saturday before Easter. It was a very modest home wedding. Mary's mother, as you know, is a widow and poor as a church mouse. She couldn't afford much in the way of decorating the living room. She had some flowers from her garden; her neighbors sent in flowers from theirs. But it was the Easter season, and there wouldn't have been any Easter lilies had it not been for those from your store."

"Then there was poor old Mrs. Carey who is blind. You know about her, don't you, Cyrus? Before she lost her eyesight and became so feeble, she used to sew for your wife. Now she lives with her son's family. The son's wife has her hands full looking out for all those children. There are a lot of mouths to feed on a small income. I fear Mrs. Carey doesn't get the best of care. She was always so fond of flowers, and she always had such a pretty garden when she lived in her own home. I knew that she would love to have an Easter lily, and I was certain also that no one else would give her one. It brought the tears to my eyes to see how pathetically pleased she was when I took the plant to her."

I TOOK the largest plant, the one that was covered with blossoms, to the hospital for the women's ward. When I saw the faces of the patients and heard their exclamations of delight at sight of the Easter lily, I felt more than repaid.

"The smallest plant, but really the loveliest one of them all, with four perfect blossoms on it, I gave to Maggie Grant. You remember that little crippled girl that your wife was so interested in, don't you, Cyrus?"

"Yes, Sally, I do. She was some kind of a distant cousin of Myra's. What's become of her?" Cyrus inquired.

"Poor little thing!" Sally sighed. "She's had such a hard time, and she's such a sweet child! I don't think that she has any near relatives left. At least there are none to look out for her. The Welfare Association officers do the best that they can. But their funds are limited, and there are so many demands upon them that they try to get the least expensive boarding places they can find. As a result the places are not always satisfactory. The house where

they put Maggie certainly isn't very good. I got up my courage once and spoke to the Association officers about it, but they didn't seem to like it, so I have not interfered since. I know that the child is terribly lonely, and I'm afraid that she's neglected. I go to see her whenever I can.

"Maggie was so pleased when I took the lily to her that she cried. She said that she had always wanted an Easter lily, but had never had one. She also told me that because of her lameness she couldn't get to church to see the lilies there on Easter Sunday."

While Sally Perkins talked, Cyrus Brown was doing some serious thinking. Before she was through he had reached two important decisions.

"I'm glad that you told me about Maggie Grant," he said. "For Myra's sake, I'd like to see that the child is properly cared for. Would you be able to board her, Sally, if I look out for all the expenses?"

"Oh, Cyrus, I'd be delighted to take Maggie. I've often thought how glad I'd be to board her if I could only afford to do it. I'll try to make a real home for her and I'll give her the love that she needs and doesn't get where she is now. She won't be any bother, instead she'll be company for me. And I could keep on with my dressmaking, but with a small regular income, I wouldn't have to do so much sewing at night, which, I find, isn't any too good for my eyes."

She smiled with genuine pleasure over the proposition which Cyrus had made, her face lighting up with almost girlish enthusiasm.

"And about those lilies," Cyrus said as he rose to go, "I'm sorry that there was a mistake in the bill. I'll see that a corrected statement is sent you."

Cyrus Brown went to the store early the next morning hoping to get there before his partner did. James Ridlon, however, was already at his desk.

"Get that account with the Widow Perkins settled?" he asked.

"Yes," Cyrus answered pleasantly, "and to my complete satisfaction. Sally Perkins made an honest mistake in thinking that the price of the lilies was seventy-five cents a plant instead of seventy-five cents a blossom. We'll have to be more specific in our marking. Meantime, Sally Perkins will get a corrected bill and I'll pay the difference myself."

James Ridlon looked at his partner as if he thought the man had lost his senses, but he made no comment.

Cyrus continued, unperturbed by Ridlon's expression: "When I learned about the happiness those Easter lilies had brought to the poor, the sick, the lame and the blind in this town," he said, "I made up my mind that I was going to invest in some of that happiness myself. And I have." THE END

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By Amos John Traver

• Sunday, March 4

WAYSIDE MINISTRIES OF JESUS

MARK 10:35-45

CALM and purposeful, Jesus was on His last journey to Jerusalem. Through Perea, the region east of the Jordan, and into Judea he followed the Jerusalem road. Jericho is noted as a resting place on the journey and there He healed blind Bartimaeus and honored Zaccheus the taxgatherer. As He neared Jericho, He sought once more to help His disciples understand that He was going to Jerusalem not to be crowned as king, but to die. In the verses just before our lesson, Jesus told them He was to be mocked, spit upon, scourged and finally slain. The disciples were amazed. Perhaps a better word would be "bewildered." Even the crowd, hearing His words and sensing His seriousness, felt the contagion of fear. None of them could conceive of Messiahship in such terms. They missed completely Jesus' final word of hope, "And after three days He shall rise again."

How was it possible immediately after such a declaration by Jesus that two of His disciples should seek special honor for themselves in His kingdom? Matthew speaks as though Salome, the mother of James and John, had asked this honor for her sons. Mark pictures the two disciples making their own request. Probably all three were in the plot. Perhaps they had in mind Jesus' word about rewards in Matthew 19:28, where He seemed to promise twelve thrones to His apostles.

How patient Jesus was with them! How true that they did not understand what they asked. He offered them a way out by asking, "Are you able to drink the cup that I drink?" "Cup" is often used in Scripture to denote a man's portion, or lot, as determined by God. Recall Jesus' prayer in the Garden of Gethsemane, "Let this cup pass from me." Only a short time before, Jesus had told what that cup contained. It was the cup of persecution and death.

"We are able," was the answer of the apostles. Jesus did not chide them for their self-assurance. He knew that they would one day suffer and die for Him. He went on to turn their thoughts away from their unholy ambitions. Preference in His kingdom would be based on humble consecration. It would

never be earned as a reward for human achievement. It would always be the gift of God's grace. Certainly it would never come to those who thought they had merited it. What a different church life we would have if *all* who served—in the choir, as church officers, as pastors, as workers in the Sunday school or with young people—had no thought of personal honor! Only the love of Christ is a worthy motive for consecrated service.

How very human was the criticism of the rest of the twelve! They were so indignant, so self-righteous. One can almost see the scowl on Peter's brow and the sneer on Judas' face. They were not so much outraged because James and John had asked an evil thing as that the two had tried to get ahead of the rest. Nor are we in any position to point the finger of scorn at these disciples, while selfish ambitions fill our hearts.

Clearly Jesus shows the difference between His kingdom and the kingdoms of this world. In the world we rise by climbing. A billboard advertising a business school pictures a series of steps: "Climb the steps to success." In our climbing we sometimes push our way past our neighbors. We even push them down so we can take their places. We live to be first. That was not Jesus' way. "Not to be served, but to serve"—that is His way. It is the only way to a new and better world.

Questions:

What do you think of offering rewards in Sunday school for attendance, lesson preparation and the like? Does it suggest that a Christian should work for rewards? Is there a difference between such earned rewards and public honor or thanks for special service rendered the church? What should be the root motive for faithful service? How can we encourage service on this basis in our Sunday school?

• Sunday, March 11

JESUS ASSERTS HIS AUTHORITY

MARK 11:11, 15-19; 12:28-31; ISAIAH 56:7

IT WAS only seventeen miles from Jericho to Jerusalem. There Jesus had eaten with Zaccheus and opened the eyes of the beggars. It was a five- or six-hour walk to Bethany, where Jesus was always welcome. There He was entertained by Mary, Martha and

Lazarus. From Bethany Jesus went by way of Bethpage, where His disciples borrowed the ass and her colt for the triumphant procession into Jerusalem.

Now at last His disciples thought that Jesus was acting like the king of their dreams. Did they recall the prophecy of Zechariah 9:9? Passover throngs filled the streets of the Holy City. With enthusiasm whipped up by the excited disciples the crowds hailed Jesus as Messiah. There were shouts of "Hosanna" and of the words from Psalm 118, generally understood to refer to the Messiah. Garments were thrown upon the road for Jesus to ride over and palm branches waved in the air. No wonder the enemies of Jesus were beside themselves with anger. Some of the Pharisees tried vainly to stop the march of triumph, but Jesus rode on straight to the Temple. After a brief stay in its courts, He went back to Bethany.

THE NEXT MORNING Jesus returned to the city. On the way He gave an illustrated sermon on the need of faith. Seeing a fig tree full of leaves and giving promise of fruit, He went to it and found "nothing but leaves." So the tree was cursed and later they saw that it was withered to the roots. Faithless, fruitless lives wither by their own uselessness.

On to the Temple Jesus went. Now, near the close of His ministry Jesus repeated the cleansing of the temple which He had first done at the beginning of His ministry (John 2:13-25). Jesus was no longer retiring to avoid conflict. He had accepted royal honors on Palm Sunday. Now He exercised authority in his Father's House.

Nothing could have hurt the priests and Pharisees more than to expose their love of money and their grafting ways. Moneychangers and sellers of animals for sacrifice were good business for them. Only temple money could be used for their offerings. Pilgrims coming from afar could change their foreign coins for temple money, at a good profit to the changers. They could also secure—for a price—animals for sacrifice, already inspected by the priests and guaranteed to be acceptable. We can almost hear the priests justify the traffic on the basis of convenience. It is so easy to find excuses for questionable business, if it makes a good profit.

"A house of prayer for all the nations." That was the purpose of His Father's House. It is still the purpose of our churches. Can it be that any Christian church closes its doors to people of other nations or races? Can it be, too, that any Christian church justifies illegal or questionable methods of raising money for its work? The end does not justify the means.

Jesus was now the aggressor. He carried the attack right into the most vul-

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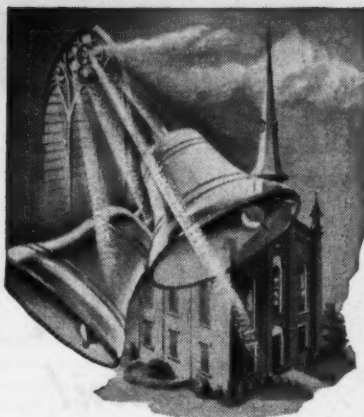
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nerable defenses of His enemies. When the day—often called "The Day of Authority"—was over, Jesus' enemies had decided to destroy Him. So jealousy and greed grow into hate and murder.

Questions:

In addition to the leadership of the disciples, what other reasons can you give for the enthusiasm of the crowd toward Jesus on that first Palm Sunday? For one reason read John 12:17, 18.

What do you think of games like bingo and other devices for raising money for the church? List some of the excuses given for such methods. How do they compare with the motives that led the priests to allow a bazaar in the temple courts? Are there any more Christian methods for securing money for the church than free-will offerings?

• Sunday, March 18

JESUS FACES DEATH

MARK 14:22-26, 32-36

CHRIST'S last Passover with His disciples was celebrated in the prescribed manner. They sang hymns together. Psalms 113-118 were the usual selections. They are called the "Hallel" because they began or ended with "Hallelujah." Psalms 113-114 were sung earlier in the feast and Psalms 115-118 at the close. To read these psalms is to see how appropriate they were on this night. They breathe complete trust in God, even in the presence of persecution and death.

With what meaning Jesus could sing, "Jehovah is on my side, I will not fear: what can man do unto me?" or "The cords of death compassed me, and the pains of Sheol got hold upon me: I found trouble and sorrow. Then I called on the name of Jehovah: O Jehovah, I beseech Thee, deliver my soul. Gracious is Jehovah, and righteous; yea our God is merciful," or "The stone which the builders rejected is become the head of the corner." This last quotation (Mark 12:10) Jesus applied to Himself. Reference to it is found in Acts 4:11; Ephesians 2:20; I Peter 2:7. Certainly Jesus and His apostles did not sing these hymns like funeral dirges. They shouted them lustily as paeans of victory.

On the other nights of Holy Week, Jesus had gone to Bethany. This evening, Thursday, He had supped with His disciples in an upper room in the city. This last feast together became a sacrament still observed in most of the churches of Christendom. To some it is only a solemn feast of remembrance of Christ's sacrifice for us, expressing symbolically the fellowship of Christians. To others it is more—a feast in which the real presence of Christ is realized. The sinner, prepared by confession and repentance, receives the forgiveness of sins anew. Paul's inter-

pretation of this sacrament is found in I Corinthians 11:17-33. He had occasion to warn the Corinthians that they must not permit the sacred feast to degenerate into a church dinner, however valuable such social gatherings might be for the family spirit of the churches.

Jesus led His disciples toward His favorite mountain retreat, the Mount of Olives. He did not change His custom though He knew that Judas would expect to find Him there. The three of the inner circle of the twelve, Peter, James and John, went with Him farther into the Garden of Gethsemane than the rest. Luke and John begin the account with a report of Jesus' warning to Peter. Mark and Matthew begin with His warning to all the disciples, "You will all fall away." Jesus quoted Zechariah 13:7, "I will strike the shepherd, and the sheep will be scattered." Only John gives the account of the farewell talk of Jesus with His disciples that night (John 14:1 to 17:26).

Gethsemane was more orchard than garden; it means "the place of the olive press." To the three with Him, Jesus exclaimed, "My heart is sad, sad even unto death." Then He asked them to be on watch. They failed Him. His prayer is a classic of consecration to the will of God. "Abba, Father," He called God. "Abba" is Aramaic, the language Jesus used in everyday life. It was a word of endearment and trust that any Hebrew lad would use to a beloved father. It was not as a slave but as a son that Jesus prayed, "Yet not what I will, but what Thou wilt." This is the secret of all true prayer.

The salvation of the world depended on Jesus' willingness to accept the cross. There could be no yielding to human weakness here. The purpose of God "who so loved the world" was completely accepted by Jesus. He submitted willingly to all the terrible indignities of arrest, unjust trials, condemnation and death. Because He did not falter, we have forgiveness of sins and life eternal.

How patient Jesus was with His sleepy guards! How submissively He accepted the kiss of Judas and the arrest that followed! He was more than heroic in all that followed. He was paying the penalty that He had accepted when He became flesh and dwelt among us. Human nature made Calvary the inevitable outcome of His birth at Bethlehem.

Questions:

Read Luke 22:24-38, Matthew 26:30-35, Mark 14:26-31 and John 13:36-38. Was the failure of the disciples in this critical hour due to overestimation of their own powers and dependence on themselves rather than upon God's help? Human pride has been called the root sin from which all other sins grow. What

does this say to each of us personally and to our nation in these critical times? See Corinthians 10:12.

List the trials of Jesus after His arrest and note the illegal acts of His judges. Read John 18:13 to 19:16. Add details from Matthew 26:57 to 27:31; Mark 14:53 to 15:20; Luke 22:54 to 23:25.

• Sunday, March 25

THROUGH DEATH TO LIFE

MARK 15:33-37; 16:1-7

THE crucifixion of Jesus took place on a hill called "The Skull." That is the meaning of "Golgotha" (Hebrew) and "Calvary" (Greek). Whether so chosen because it was a hill set apart for crucifixions, or because of its skull-like shape, the name was appropriate. On the way from the city to the hill Jesus fainted under the weight of the cross and Simon of Cyrene took the cross on his shoulders. Then followed the casting of lots over His garment. All nature joined in violent protest against the awful scene. The sky darkened and the earth trembled. Never has human nature stooped lower than when men mocked our suffering Saviour.

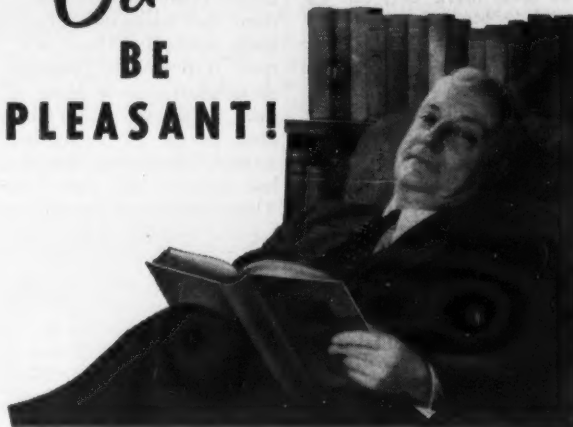
It is necessary to read all four Gospels to see the entire picture of the crucifixion. There are minor differences. For instance, Mark merely mentions the two robbers who were crucified with Jesus, while Luke tells how one of them received forgiveness. We have laid emphasis on the so-called "seven sayings," or words from the cross. They are gathered from all four Gospels. It is probable we make the scene far too formal by this device, though it provides seven appropriate texts for interpretation of the meaning of the cross. Jesus may well have been reciting passages from the Psalms, particularly the twenty-second, during the three hours on the cross. Certain quotations as well as particular sayings would have impressed themselves on the disciples and so found their way into the record.

IN OUR ASSIGNED Scripture, Mark records the fourth word, first in the language Jesus used, and then in translation. Was there ever so mysterious a saying as this, coming from God's own Son? "My God, my God, why hast Thou forsaken me?" Jesus did not carry our sin up to a convenient point and then lay it down. "He became sin for us" (II Corinthians 5:21). He actually felt the judgment of God on all sin at that moment. To feel forsaken by God is to know the pangs of hell. He went the limit for us.

"Eloi" sounded like "Elijah" to some of the bystanders. They thought that Jesus was raving and filled a sponge with sour wine. It was not the same as the deadening drink offered Jesus

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earlier and refused. John places this kind act after the cry, "I thirst." Even here the mockers had their fling at Jesus: "Wait, let us see whether Elijah will come to take Him down."

The drama of our redemption was drawing to its close. With a sigh, Jesus died. Cruelty and bigotry had done their best. Yet the enemies of Jesus seemed to sense that they were not done with this upstart Messiah. They urged Pilate to make sure Jesus was dead and taken from the cross before their Sabbath. Then two honorable men, respected in Jerusalem, secured permission to bury Jesus. Their memories are blessed by all Christians. The first, Joseph of Arimathea and the second, Nicodemus, the Pharisee, who had come to talk with Jesus by night. They laid Jesus in the newly made tomb of Joseph. Whatever embalming was done by the two men must have been hurried, and early Sunday morning certain women, disciples of Jesus, hastened to the tomb to complete the task of love. Mark names Mary Magdalene, Mary, the mother of James, and Salome. Matthew adds "another Mary" and Luke, Joanna.

THESE WOMEN were the first to know the truth, the greatest and most wonderful fact in history. They became the first heralds of the Resurrection. For no tomb could hold the Christ. Sin was allowed to do its worst, and then met its victor. Easter is rightly the high day of the church year. It validates all that Jesus claimed for Himself and all that He demands of His disciples. He is Master of life and death. We must not restrict the meaning of the Resurrection to our certainty, through it, of our own resurrection. That is only one of many glorious certainties that came through the Easter victory. Sin had done its worst and was conquered. It tried to break Jesus and was broken itself. Sin can no longer dominate the true disciple of Jesus. Truth may be buried so deep that at the time it seems it will never rise again. Sometimes we feel this in our present terrible world situation. But truth as revealed in Christ will never stay buried. Death itself was defeated. Because He arose, we also shall rise (I Corinthians 15). That is our faith, established by the first Easter.

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PLAY THAT SAVED A CITY (Continued from page 6)

who plotted the crucifixion of Jesus. You might meet a Bible character almost anywhere in Zion. Even the streets have Bible names.

However, the men who played these parts did surprise us. Carl Q. Lee, Assistant General Overseer of the Christian Catholic Church, playing the part of villainous Caiaphas? The part seemed scarcely in keeping with his office. He was tall—almost huge—with thinning black hair, grey eyes and head broad at the temples. He seemed almost too much man for the part.

I could not resist the question.

"Did you hesitate before accepting your present role in the Passion Play?"

He shook his head emphatically.

"No. Evil is deadly and powerful. The actor's size can help convey that idea."

"And your own feelings are secondary?"

"Definitely!" His voice left no doubt of his sincerity.

I nodded agreeably. "It takes a good actor."

Wilfred Brownlow, alias Annas, manager of the Zion Hardware Department, frowned at my words.

"No. There you are wrong. Anyone can do what we are doing. I have not missed an appearance in fifteen years but I am no actor."

"So you are no actor?" My voice must have sounded skeptical.

"Absolutely not. We are ordinary people—carpenters, salesmen, housewives, laborers."

Thinking of my neighbors who made long trips to see this same Passion Play every year, I still was not convinced. "Then how do you fill those 1900 seats from April through June? Why did you advertise that we should get reservations before we came?"

"Oh, we have empty seats at times. Such success as we have had is due to hard work and consecration. These are more important than acting ability."

Then I asked, "How did your group decide to start a Passion Play?"

"We didn't," he stated flatly, to my amazement.

Later, their General Overseer M. J. Mintern—Jairus in the play—told the same story. The Passion Play came upon them unaware.

The dream which brought Alexander Dowie from Scotland, to Australia, then America was that he would build a city unto God. He believed the Lord would come soon. He practiced divine healing. He urged sincere believers to rally at Zion. None of his plans included a Passion Play. He selected a 6600-acre plot of land, fifty miles north of Chicago, and laid out the entire city before ever building a house. Like Washington, D. C., and

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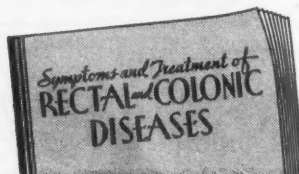


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Salt Lake City, Zion was fully planned at its first inception.

The dark green eyes of Director Mintern glowed beneath tawny eyebrows as he told of it—how the city grew from an empty strip of farmland, pictured upon the wall of his spacious conference room, to a thriving metropolis which included a tabernacle seating 8000 persons, a 75-room administration building and a 500-room hotel.

Then the lines deepened in his sensitive face as he related that the business genius of the group was inadequate for those trying years. A depression came. The project went bankrupt. Their misfortune caused a division of opinion in the Christian Catholic group: some admitted defeat and wanted to compromise toward financial security; others were determined to follow their original plan.

In this confused period, outsiders were admitted and land sold from the church holdings. The Grace Missionary assembly split off from the parent church. Outsiders imported churches of their own, together with movies, bowling alleys, Sunday amusements and drug stores. Zion became so steeped in bitterness and contention that it probably deserved another name.

A brief prosperity returned when Wilbur Glen Voliva was recalled from Australia to head the church. Yet schism prevailed and the project went bankrupt again in 1933. By now, Zion seemed ruined beyond any saving as warring factions battled over a bankrupt city.

In this dark period, Director Voliva asked youthful Elder Jabez Taylor, who came from England as a boy to join the movement, to prepare an Easter program. Although unschooled in this field, the young minister wrote the text and did the scenery for "Lord of Life," an abbreviated Passion Play which was presented for three evenings.

On its concluding appearance, a flood of requests poured in. Show it again! They were sated with strife and wanted to see more of Jesus. By public demand, the play continued until its cardboard scenery sagged and the lard-pail reflectors burned black.

With public support came criticism. Were there actually trees by the well of Sychar? What color was the donkey Jesus rode up to Jerusalem? What was it like in the Upper Room? Especially, when were they going to show the Passion Play again?

Although there had been no admission charge, visitors had donated some money—enough that Director Voliva dispatched Elder Taylor to Palestine for ideas which might improve the stage setting. He returned with a sheaf of sketches and plans which included a diminutive, mouse-colored donkey named Maud, who is

described as free from stage fright and the only paid actor in the cast.

Seated in the huge rectangular auditorium, we leaned back, ready to form our own judgment of Elder Taylor's work. Then we forgot him, for we were there with Jesus—out along the seaside with our boat behind us on the shore, in the Temple, at the customs, in the Upper Room, in the garden, on Golgotha, at the tomb, on Mount Olivet. Scene followed scene on an average of every six minutes, with shifts of scenery that seemed uncanny in speed and silence. Here was no acting. These people were living the story.

"Give me a Christian to make an artist," Drama Director Sophia Young told us. She had abandoned secular directing when she "was called of God for this work." Now, at a much lower salary, she works with the group of Passion Players, "exhorting oftener than directing; letting this be my sermon to the world."

"Spirituality cannot be assumed," she teaches. "You must be filled with the Holy Spirit." In contrast to the local controversies which brought out the worst in the community, the Passion Play brings out the best. After seeing the play, we sought the players' testimony and all agreed that, whatever it might do for the audience, it was good for the cast.

WE WENT to LeRoy Peacey who has been The Christus in every appearance since the play began in 1935 when he was 20. His even features, brown hair, well-proportioned physique and serene dignity seemed to fit him for the part.

"I am just a salesman," he explained. "I have no special gift or unusual accomplishment. The only outstanding thing about me is my part in this play."

From LeRoy, I went to see Henry Oftner, accountant for Zion Industries, who plays Matthew. Already I had heard of his unusual family which included a teacher, a homemaker, a student minister and a college student.

"Haven't your twelve years of playing Matthew kept you away from your family? How did you manage so well with them?" I queried.

Henry smiled a modest, self-deprecatory smile. "No. The play helped rather than hindered. You see, they were in it with me."

This seemed to be typical. In the wings, Mother blew Susan's nose, straightened her robe and sent her out to do her part.

It is a tradition that each must accept the part he can do best.

We went next in search of Judas. I found James Snelling, with his long forehead, deepset blue eyes, aquiline

(Continued on page 90)



Practically Indestructible

Harold, a statistical-minded man: "In New York City there is a man hurt in a traffic accident every ten minutes."

Bored listener: "What a man!"

Thoughtful

Fred: "My wife's birthday is tomorrow. What do you think she would like?"

Tom: "Not to be reminded of it."

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Shortage

Junior was passing his plate for his fourth helping of pie when his mother cautioned him, "Be careful, dear. There once was a boy who ate too much pie and burst."

Junior thought a moment, then replied, "Couldn't be. No such thing as too much pie."

"But there must be," reasoned his mother, "else why did the boy burst?"

Junior passed his plate again and announced, "Just not enough boy."

Indifference

Mechanic: "The horn on your car must be broken."

Motorist: "No, it's just indifferent."

Mechanic: "Indifferent? What do you mean?"

Motorist: "It just doesn't give a hoot."

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PLAY THAT SAVED A CITY

(Continued from page 88)

nose and sandy hair. A salesman, he manages five routes for the Zion Baking industry.

"Christians have more to sell than anyone else has," stated Judas, quite out of character. "You never tire of telling the old, old story. It is the biggest and best story of all."

In the play, Jabez Taylor takes unusual pains to be accurate. Almost always the words of Jesus are taken verbatim from the New Testament.

Constantly reminded that they are doing pictorial preaching, and that their personal life comes before their acting ability, most players rise above the pettiness that had threatened their movement. Recently the two major bodies of the church worked out a joint program of missions. Both sides made concessions and the reward has been increasing harmony in Zion.

The Passion Play has helped heal their schism from its very beginning. Two years after the play began, when many already were calling it the "Oberammergau of America," a vandal burned their tabernacle at the opening of their season. Desperate, they improvised costumes and tried to commute to the Opera House in Chicago, but the cost was prohibitive. This seemed their Gethsemane.

It was in this extremity that they found how many friends the play already had. Money poured in from critics and strangers. Especially their divided brethren gave help that never can be forgotten. The wall between the two shrank to a silly, historical division to be deplored.

The next season opened with an auditorium seating 1900 and gave the Christian Catholic Church a proper sanctuary.

The ensuing years have given the church enough spiritual and financial strength so that she might build her Zion if they could but undo the past.

Out of their divided and confused past, their one sure rallying point for church and community is their Passion Play. It is their ministry—their hobby—their obsession. It would be hard for a member of Zion to imagine what the church and community might have been without it. Their Passion Play has renewed their hope, deepened their faith, healed their wounds, restored their testimony.

Even if grim realities have forced them into reluctant compromises, even though the ambitious plans of their leaders have partly failed, there yet remains the old, old story.

With bowed heads, they examine their hearts each time they are about to tell it.

"Be with us, Lord, and, especially, with the Christus."

THE END

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"Stars in My Crown"

as the Best Motion Picture Produced during 1950

BY an overriding majority, Metro-Goldwyn-Mayer's wholesome and stirring "Stars in My Crown" won the coveted honor of being chosen the "Picture of the Year" by CHRISTIAN HERALD readers. "Stars" polled almost 75 percent of the total votes; the remaining ballots were divided among twenty-five pictures. "Stars" received exactly ten times the number of votes of the second and third favorites—20th Century Fox's "Pinky" and the same studio's "Cheaper by the Dozen"—which registered the same figure. Runners-up were Fox's "Broken Arrow," MGM's "King Solomon's Mines," MGM's "Annie Get Your Gun," Fox's "I'd Climb the Highest Mountain," Warner's "The Hasty Heart," Stanley Kramer's "The Men," RKO's "Treasure Island," Columbia's "No Sad Songs for Me," Robert J. Flaherty's "The Titan."

"Stars" was the Protestant Motion Picture Council's "Picture of the Month" for February; all the others mentioned above also won the PMPC's monthly accolade. The PMPC, it seems, is hewing pretty close to the movie tastes of CHRISTIAN HERALD readers!

Of this "Picture of the Year," PMPC said: "... a most encouraging demonstration that the inner genius of the

Protestant faith can be shown with dignity and heartiness, that our religion is a joyful and gratifying experience. . . . There is a good atmosphere of wholesome hominess in this film. It preaches, without seeming to do so, a good many telling sermons. Indeed, all characters and incidents contribute to a production which has so many good points that MGM deserves a prolonged round of applause that will say: 'Please let's have more of this type of presentation.'

THE wording of the award that was presented MGM stated: "This film was chosen through a nation-wide poll of Protestant moviegoers, as the one which, exhibited across the country during 1950, most effectively and artistically dramatized those social, moral and ethical values for which the Christian faith immemorably stands."

Our thanks go to all those who participated in this poll. We are convinced an excellent choice was made; a choice that delivers a trenchant message to movie-makers: "This is the kind of picture we like. Make more of these and less of the other kind and you'll have our increasing patronage."





Picture of the Month

"The Mudlark"

THE MUDLARK" (20th Century-Fox) is a charming story of a legend from the days when Queen Victoria dwelt in prolonged mourning at Windsor Castle, avoiding personal contacts and the social occasions dear to British people who enjoy the "pomp and circumstance" of court and royalty. It is the account of a "mudlark" of the Thames' dockside who sets out to see his Queen and precipitates a series of events which have enough semblance to history to capture attention.

The boy, Andrew Ray, another of those amazing child actors discovered for particular roles in British films, finds his way to one's heart from the beginning and remains ensconced there to the very end. Alex Guinness is superb as Disraeli, thus adding another portrait to his gallery of famous characterizations. Irene Dunne is stately and kindly—if stubborn—as Victoria, "the Mother of England." Finlay Currie is excellent as the well known



Seeing in a plaque of Queen Victoria the features of the mother he had never known, the little "mudlark" slips into Windsor Castle in search of the Queen.

"ghillie" John Brown, fond of his "wee droppie."

Were we asked to point out the most significant episode in the story, we would not find it in any courtly scene but in a well-modulated speech made by Disraeli in the House of Commons when, taking advantage of the furore caused by young Wheeler's unannounced visit to his Queen, he brings a brilliant indictment against

the neglect of children left without spiritual, social and physical care.

There is good workmanship in the script, excellent acting, fine camera work and the attention given to minor characters helps to complete the whole narrative satisfyingly. Exquisite settings of Windsor Castle, plus accuracy of details in costuming and backgrounds, add to the entertainment. **F**



OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young people,
F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

THE MAGNIFICENT YANKEE (MGM). This portrayal of Justice Oliver Wendell Holmes is that of a rugged individual, whose New England patriotism is basic to his devotion for his country. Louis Calhern portrays Holmes with dramatic exactitude, while Ann Harding's Mrs. Holmes is a good deal of the "Magnificent Yankee" herself. It is most unfortunate that in one unnecessary scene, a skirting of the Volstead Act, in force at that period, is even brought up for discussion in such a home, since actual drinking on this occasion is not seen. **A, Y**

SEVEN DAYS TO NOON (Distinquished Films). The story of an atomic scientist whose mind is under heavy strain

by the prospect of seeing the result of his life work used for destruction. The action of the troubled scientist shows tragically what might happen in days of strain and growing hysteria. Production-wise, this film is of superior quality because of camera work and skilful direction. **A, Y**

BORN YESTERDAY (Columbia). Brought to the screen from the play by Garson Kanin, this is concerned with the desire of a coarse, crooked, brash and rich junk dealer to improve the social graces of his "lady friend." Even though we do not relish certain features of this story, such as the rough tone of some of the dialogue and the continuous drinking, we cannot help but enjoy watching the young woman's transformation as she acquires new life values and a store of civic knowledge. Many Washington settings and the remarks they elicit have an inspirational and even patriotic note. **A**

Film Reviews and Ratings by the

**PROTESTANT
MOTION PICTURE
COUNCIL**

THE HALLS OF MONTEZUMA (20th Century-Fox). A graphic, convincing delineation of the horrors of war picturing the techniques of attack, the suffering of the men, their fear, their courage and their relationships. The script, the direction, the acting are superb. May have too strong an emotional impact for many. **A, Y**

★ OPERATION DISASTER (Universal-International). This J. Arthur Rank presentation is an intense, grim, emotion-packed human drama of men on submarine maneuvers, an irresistible tale of heroism in which suspense never drops. Within the narrow confines of the submarine, souls are made bare, each man has to face up to his own responsibility. Superior acting by a competent cast. A film of exceptional merit. **A, Y**

KIM (MGM). Rudyard Kipling's famous story makes a few concessions to cinematic imagination and undergoes some changes in emphasis in its translation to the screen. To its credit, we must say that it is a lavish production reaching high levels artistically in color, display and characterizations. The rich tones of the East, in their story-book splendor of background and panorama (most of the picture was filmed in India), are a visual delight. **F**

TOMAHAWK (Universal-International). A series of exciting episodes in the prolonged struggles between the U. S. Government and the Sioux Indians. The final scene of complete annihilation of the Indians, because they were ignorant of the new guns the U. S. Army was using, is too brutal for younger children to watch. The color photography encompassing panoramic views of the plains, with the pageantry of troops and Indian warriors, is magnificent in scope and beauty. A "western" of superior quality. **A, Y**

THE FLYING MISSILE (Columbia). An interesting picture of our Navy at work in peace-time, not heavily laden with battle action. The plot, including a slight romance, does not supersede the technical interest but is a natural diversion, pointing up the characters. **A, Y**

PAGAN LOVE SONG (MGM). Music and Technicolor cannot overcome a certain tediousness in this production attempting to portray a romance as well as the native life on a tropical island. Story thin; dialogue banal. **F**

THE MAN WHO CHEATED HIMSELF (20th Century-Fox). Portraying a supposedly clever and respected police officer on the homicide squad of a large city and showing how much of his reputation, professional standing and integrity a man is willing to risk for the love of an unworthy woman. The topic is definitely unpleasant, even though some of the acting is good. **A**

GROUND FOR MARRIAGE (MGM). A rather shallow comedy dealing with the persistent efforts of an ex-wife to win back her ex-husband, to the accompaniment of some good music. Too light treatment of a serious subject. **A, Y**

AT WAR WITH THE ARMY (Paramount). A farce-comedy featuring low-level humor. Dean Martin and Jerry Lewis engage in a preposterous and confused affair which makes fun of Army life, discipline, relationships between officers and personnel. Dialogue and slapstick episodes are in poor taste. **A**

UNDER THE GUN (Universal-International). This crime drama, with mounting suspense and the required "crime does not pay" ending, has a well-constructed plot but violates all moral, ethical and social standards. **A**

OPERATION X (Columbia). The rise and fall of a fantastic character who began as a Greek bootblack, achieves world fame and fortune, and ends in madness. The "Operation X," which seems to be concerned with controlling the world's mineral resources, is never satisfactorily explained. Edward G. Robinson manages to make his bizarre role intriguing though over-dramatic and not quite believable. Vulgar display of wealth, bad family relations and questionable motives eliminate any consideration of social, moral and ethical values. **A, Y**

THE COMPANY SHE KEEPS (RKO). Presenting the case of a self-sacrificing parole officer who loses the man she loves

to a young woman, just released from prison, who has been entrusted to her care. The matter of happiness is not well resolved, and there is a suggestion of sentimental approach to crime which may disturb. **A, Y**

STORM WARNING (Warner's). A pointed expose of the terrorism exercised by the Ku Klux Klan in a small Southern town. Features brutality, bigotry, licentiousness and murder. Since this has a contemporary setting and is extreme in all its implications, these factors may defeat the story's initial purpose and create dissension when we need unity. **A**

TRAIL OF ROBIN HOOD (Republic). A "Roy Rogers" picture sure to be enjoyed by family audiences. It combines fast action with suspense, has social value and favors ethical business methods. Marvelous horsemanship, gorgeous scenery in color, and many of the "western heroes" taking part. **F**

WATCH THE BIRDIE (MGM). Red Skelton in three tenses: contemporary shy young man, his "stuffy" father and his dapper grandfather. Provides entertainment for those who favor the Skelton brand; for others, boredom. **A, Y**

HIGHWAY 301 (Warner's). A "crime does not pay" melodrama introduced by the governors of three states in which the depicted gang operated. A film of violent action. **A**

ROGUE RIVER (Eagle-Lion). In this contemporary melodrama of the West, the story and its characters take on the primitive, rough-and-ready features of an earlier day to bring out the truth that a man reaps what he has sown. A great deal of violence and treachery, and a complicated plot. **A**

UNDER MEXICALI STARS (Republic). A Rex Allen "western" featuring a novel means of making a getaway out of a box-canyon: using a helicopter. Fighting, but not brutality, is on display. Pleasing Technicolor and good singing. **F**

THE TOUGHER THEY COME (Columbia). A logging camp makes a rugged setting for a romance also turbulent. There is a great deal of drinking, the impression being erroneously given that the whiskey and the strength needed for logging go together. Story is poor, entertainment value rather low. **A**

GAMBLING HOUSE (RKO). It is difficult to imagine a more irritating crime picture than this one of a gambler who plays hide-and-seek with the law, is in and out of prison, gets away with murder—literally. Has only one redeeming scene: that expressing the hopes and anxieties of the people waiting at Ellis Island to enter their "land of promise." **A**

MR. UNIVERSE (Eagle-Lion). If this story is intended to expose certain factors in the promotion of wrestling matches, the sport must be in a very bad state. It is low comedy which succeeds only in being crude and inexcusably stupid, not funny. **A**

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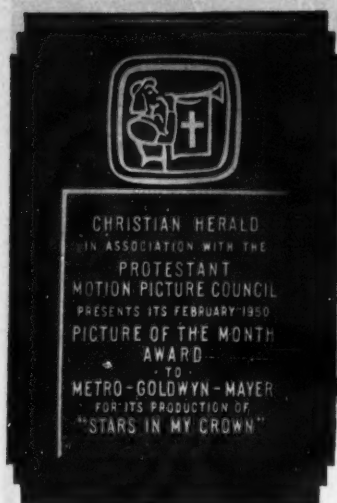
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Reproduction of the plaque awarded by The Christian Herald in association with The Protestant Motion Picture Council to Metro-Goldwyn-Mayer for its production "Stars In My Crown".



To a motion picture studio such as M-G-M, recognition of the social and moral value of its films is of high importance. M-G-M is proud indeed of being a three-time winner of the plaque and now presents another film, the story of distinguished Justice Oliver Wendell Holmes, which we sincerely believe will be a contender for the award in 1951.



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THE MAN WHO FOUNDED A PEOPLE

(Continued from page 28)

Scarcely three decades ago the Bantu, clinging to their prehistoric past and pushed off the better land by foreign settlers, produced scarcely enough to keep themselves alive in lush times; in times of crop failure they starved. Now untold thousands are back on their land. The best methods of crop rotation, irrigation and soil conservation have been applied to hundreds of thousands of acres. The art of scientific farming, now a required subject in all schools for natives, is taught to 170,000 pupils yearly. Better than 48 percent of all Bantu farmers are doing their work under the guidance of trained government demonstrators drawn from their own ranks. Eleven million acres have been centralized into arable and grazing lands. Seven large breeding stations, native-manned, are steadily improving cattle strains.

To oversee this skyrocketing program of native development, set off and until last March personally initiated and directed by Emory Alvord, the government of Southern Rhodesia today maintains a staff of 70 Europeans and 436 native experts in its Department of Native Agriculture. Twenty-five years ago Alvord was the whole department.

Alvord's work at first cost the government little; he taught the Bantu how to carry the expense of their own improvement, instilled in them a pride in doing so.

A village headman told him one day of the sickness that periodically swept the village. Alvord led the headman over to one of the "pole and dagga" huts, showed him how such construction made for dampness, draftiness, the increase of vermin. Then he drew out a piece of paper and roughly sketched a thatched brick house. "Wouldn't you like one like that?" he asked. Next day Alvord and the headman began work; completed in jig-time, the house became a showplace for miles around.

Alvord immediately evolved a scheme for teaching a group of young men in each village the art of brick-making, stonework, roof construction. All pupils satisfactorily completing the course were given a Builder's Certificate; they in turn became contractors and teachers of others. Today just over 58 percent of the entire population of Rhodesia's 96 native reserves live in improved houses designed by Alvord and built by the natives themselves. Moreover, 1500 schools and churches have been built by the same native builders.

As the level of native affluence arose, however, so did the ire of the European farmers in Rhodesia. By and large, they had a low opinion of the Bantu. Alvord's interest in Africans was an offense to white dignity. When he introduced corn from Iowa in place of the Kaffir variety of bullrush and finger millet, they yowled to the government: "Corn's a white man's crop!" When natives started raising cotton and production reached a point where 1133 growers on one reserve sold their seed cotton for \$85,000, Europeans protested that he was upsetting the whole economy; Alvord replied by getting more Africans to plant more cotton. Today there are more than 12,000 cotton growers among the natives, and the potential crop for 1950 was five million pounds of seed cotton. Government-sponsored and native-operated ginning mills with 17,500 spindles, only recently established, turn out 200,000 pounds of yarn monthly. Thousands of African natives are now clothed in cotton goods manufactured by themselves from raw materials grown by them.

WITH improved farming methods and improved homes springing up all over the place, the Bantu badly needed better tools and better furnishings to go with them. In 1945 Alvord first talked up the matter with the native chieftains—using his tested method of dreaming out loud in their presence, then quietly watching them catch his vision. Vehicles made by private firms in Africa were costly. Alvord discussed with his Bantu friends the special kind of cart they needed, with their help drew a design, took to the government officials his idea for a small plant. The plant was established, 18 young Bantu schooled by Alvord himself in the craft of cart-making, and within three years hundreds of low-cost substantial carts were rolling across the farms and veldts of Rhodesia.

For the most part, Alvord's immediate superiors backed him loyally. But other elements openly used his American citizenship as an excuse for opposing his program. When it became apparent that this attitude was jeopardizing his work and its rightful expansion, Alvord reluctantly applied for citizenship in Rhodesia. Almost immediately official resistance melted. His staff was increased, his department given a standing it never had before. In 1937 he was awarded the King's Coronation Medal, and later was made an Officer of the Civil Division of the Order of the British Empire.

Upon his retirement from government service in 1950, many laudatory speeches were made. He sat through the ceremonies obviously ill at ease; his big hands kept running through his unruly white hair; his eyes roved the auditorium as though looking for an

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exit. But when a wizened little old Bantu, native chief of the Mrewa District, stood up and said, "Cecil Rhodes founded this country but Emory Alvord has founded a people!" the subject of all this fuss broke down and wept.

THERE'S not much doubt that Alvord's work will go on. For one thing, the department he created is one of the most active and best-staffed of all sections of the Southern Rhodesian government. For another, his own children will help carry on. Alvord's exuberance through the years has overflowed into his own family. One son, Roy, is now an animal husbandry expert in Salisbury Province; another son, Emory Jr., a graduate of both his father's practical school and of the University of South Africa, is a soil conservation officer in Rhodesia, and a daughter has had, as he bluntly puts it, "the good sense to marry a soil conservation man."

As for Alvord himself, retirement is by no means going to deprive Africa and the Bantu of his vigorous personality. The retirement business over, his first act was to take his wife to see Victoria Falls; they had been in Rhodesia 31 years, yet "just somehow never

had found time" to visit the famed tourist attraction. That done, they came back to America for six months—where, instead of resting, he traveled all over the States by bus—"You can't see enough of the land by train or plane!"—picking up a fresh batch of ideas for transplantation to Rhodesia.

For, retired or not, Emory Alvord has heard the kettledrums calling again. The last we saw of him was from a pier in New York harbor. He and Mrs. Alvord were aboard a ship, outward bound, on their way back to Mt. Silinda Mission where, he says, "we expect to serve out the lifetime we originally pledged as missionaries of the Gospel of the Plow."

Just before going up the gangplank he had said: "I believe more firmly than ever in the infinite potential in people—any people, all people. But their improvement must come always from within themselves. I have no faith in handouts of any kind, economic or spiritual. Abraham Lincoln once said, 'You cannot help men permanently by doing for them what they could and should do for themselves.' We need to inscribe that statement large across every plan we make these days—and we're making some big ones—for aiding the earth's backward peoples."

THE HIDDEN YEARS

(Continued from page 31)

ing and comfort for me . . . and I felt new strength and grace flow into me at his touch.

"Then he turned and passed out of my sight into the darkness of the trees. And when I was myself again I went down home alone. My heart was very sore and yet I felt within me a joy no words can tell."

I told her how I had gone up the hill next day at noon, when his mother grew anxious about him. And how I had found him lying there prone, with his head sunk down between his arms as though he had spent himself in prayer and fallen asleep praying. And how, when at last he woke up, he raised his arms again, and cried "Eloil Eloil!"

"As he did on the cross," she said quickly.

I did not sleep much that night, for my mind was over-full with all that Zerah had spoken of. I was like a man after too big a meal. It needed time to digest.

We were early on the road. I was, I suppose, over-wrought by all that had happened, and strung tense. For indeed it seemed to me that that great stillness was full of expectation—as though the very earth were holding its breath for something to happen. And Zerah, I think, felt it too, for she kept looking earnestly about her and above

her with wide, wondering eyes. But her one desire seemed to be to get home without a moment's loss of time and we walked quickly and for a time in a silence, in keeping with all about us. After a while I said:

"I am stupid, I know, Zerah. Perhaps it is because I couldn't sleep all night for thinking of it all. But . . . if he died on the cross, how can he help to save the world and do all that God wanted him to do?"

"It was only his body they could crucify," she said earnestly. "He himself—all that was really him, and all that he means—is alive still. I am sure of it. I know it. I feel it."

I could only shake my head uncomprehendingly. And presently she broke out again, in that strange uplifted way of hers which always made me think of the prophetesses of old, "Don't you see how wonderful it all is, Azor? His dying like that—on the cross. Think of it! God's own Son giving up everything he could give—his own life—in trying to turn the world from its evil ways!"

I shook my head still. The eyes of my understanding were not yet open even as much as hers were. Once again I said, "It is all very wonderful. But I cannot understand it yet."

"It's beyond us. But I feel it though I can't understand it . . ." And then,

following out her own deep thoughts again, "The Law says that by the shedding of blood comes atonement and remission of sin. . . . Like the goat in the wilderness when Aaron laid on him the sins of the people . . . He was like that . . ." and she went silent again, but her face was full of light.

We reached home on the evening of the third day, and received a thankful welcome from Zoe and the boys and my mother.

They were shocked and saddened by our telling of all that had happened, and we were a very silent family that night.

Zerah took up her household duties next day as bravely as ever, and I set to work on some jobs that awaited me. My mind and heart were very full and still very dazed, but the handling of my tools again was a great help to me and tended to settle my thoughts.

In the evening we were all sitting in the work-shop as the sun went down, when Zerah quietly laid aside her distaff and spindle and went out, and we saw her going quickly up the hill.

"Now where is she going?" said Zoe, jumping up as though she would call to her or run after her.

"Let her alone, Zoe," I said. "She understands more of it all than we do. It will be good for her to be up there."

And we sat on in the fading night, and I told them more of what we had seen in Jerusalem. My mother asked earnestly if we had seen Jesus' mother, and was very sorrowful as I told them about her. In the strange half-light we saw Zerah coming down the hill again, and one with her. And when they drew near, Zoe jumped up with a wild look at me and whispered:

"It is Jesus! And you said he was dead!"

I could not speak. I stood as one bereft.

They came in to us and he said gently, "Peace be with you all!" and he bade us not be afraid, for it was he himself. And when my eyes strayed instinctively to his hands and his feet I knew that it really was so.

Then he asked my mother for one of her cakes, and tremblingly she went into the house and brought him one. And he broke it, saying, "In the breaking of bread give thanks and hold me always in remembrance!" and he gave to each of us, and ate of it himself.

And as I gazed at him in very great amazement, he knew again all that was whirling in my head, and he said, "Not yet can you understand, my Azor"—and oh, how my heart leaped at the old friendly words—"Accept me in faith. And believe—as Zerah does!"

And he said, "The misguided ones

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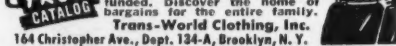
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could kill my body, but they could not kill God's love. . . . Love God and serve Him! Love your neighbor and serve him! Think as you know I would have you think! And in all things try to do as I would have you do! . . . And may the blessing of the Most High be upon you all, now and always!"

Then, raising his hands in benediction, he looked lovingly upon us with the star-shine in his eyes. And oh, the wonder of him—so calm and sweet and lofty, so graciously dignified!

My mind flew back to him as we had seen him last—staggering under his beam, blinded with sweat and dust and blood, drooping broken on his cross. And now—!

A great calm fell on my heart, a great peace and assurance. For here he stood before us—Conqueror! Supreme! And yet our best beloved friend and brother.

Then he went quietly out of the door towards the hill.

JOHNSON and his mother, Mary, arrived a week later, and they were bursting with their wonderful news. They could not get past our house to go to their own, but came in and sat and poured it all out for a full hour.

"Jesus is not dead," said John excitedly, "though we saw him die on the cross; and Longinus is certain he was dead; and old Joseph of Arimathea, who lives near us, buried him in his new tomb in his garden, and they sealed it and set a guard over it. And the soldiers never slept, though Caiaphas has given them money to say they did and that Jesus' followers stole his body—Roman soldiers and Longinus in charge of them! Think of it!"

"Longinus says that while they watched—it was early Sunday morning—the earth shook, and the great stone in front of the tomb rolled heavily back, breaking all the seals; and a flaming white spirit sat on the stone, and they were frightened almost out of their senses. They stood and watched but dared not go near."

"Then Jesus' mother, Joseph's Mary, and the other women came with spices to lay upon his body, and the angel told them he was not there, and that they were to go and tell Peter and the others—that's Simon, you know. But they call him Peter now. And Peter came running, and he found it was all true, though he hadn't believed it."

"And afterwards all Jesus' followers gathered in that upper room in our house, where they supped with him that other night—all except one."

He hesitated a moment as though to say more about that, and then went on, "Peter himself told me all about it. And many others have seen Jesus and talked with Him. It's almost

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past believing. What do you make of it, Azor?"

"He has been here too, John."

"Jesus? Here? How? When?"

We told them, and what Jesus had said to us; and he and his mother were stricken silent and could only stare dumbly at us.

"But what does it all mean, Azor?" asked John's mother tremulously, when she found her speech again.

"It means that Jesus, who worked with me at this bench, and was so dear a friend to us all, is in very truth the Son of the Most High—the Eternal, the Son of God."

Long afterwards Peter and John—who was then also known as Marcus or Mark—made a book about Jesus and all they remembered of what he said and did.

But long before that, and ever since he left us, we treasured every thought of him and talked often of him as we sat in the evening light. And as far as we could we have lived as he told us to do, thinking as we believe he would have thought, and serving our neighbors as he would have us, and so serving God.

After his death on the cross we never, save that once, saw our dearly loved friend again. But we have never felt him lost to us, nor very far away.

Very often indeed he seems so close to us that we still at times turn to speak to him, and only then come to ourselves and remember.

But if he is not there in the body we feel him there in the spirit, and spirit speaks to spirit without the need of words.

So we live in the constant hope of seeing him again sometime; if not here, then in the larger life to which he has gone on before us. And that feeling has lifted from us entirely all that fear of death which, we know, lies like a heavy weight on some folks all their lives.

We are contented and happy here. We have perhaps more than most to be thankful for. For we feel assured that when this life ends, what comes after will be infinitely better. For there we shall meet again him whom we so much loved, and who so loved us and all his fellows.

• • •

Now, all these things I have set down here that my children, and their children, and their children's children may know that as a boy and as a man I knew Jesus and I loved him as my dearest friend. And that same Jesus, who played with me on the hills, and worked with me in his father's work-shop at Nazareth, was in truth the Christ, the Son of the Most High God.

THE END

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JESUS ON HIS HANDS

(Continued from page 29)

At last Israel was to stand free! At last the dawn of the new era was breaking! So Jesus went down with the rest.

"He loved his Nazareth. He thought he was going away only to return. He took neither staff nor scrip, gold nor silver. Of himself he knew only that he was God's, and man's to the uttermost. Quietly he set his tools in order, leaving them in all their glory, all their peace. About to take the zig-zag path downward from Nazareth's height, he closed the workshop door and entered history. Motionless for a moment in that doorway he stands, gazing into your eyes and mine."

Come along with Jesus now. See where He goes as He enters history. One day we shall find ourselves with Him outside another doorway. A poor house, at the miserable blighted end of some town, where the poor people live, the outcasts, the untouchables, who can't live anywhere else. We feel sorry for them? Yes, in a way—sorry for their poverty, perhaps. But really, as we look at it, aren't they more to be condemned than pitied?

But here is Jesus, standing at the door, knocking. Motionless for a moment in that doorway, He stands gazing into your eyes and mine. "What shall I do then with Jesus?"

But follow Him farther now down the roads, until one day in a quiet moment courage comes to us to speak to Him even as a servant to his master. "Good Master," we begin, "what shall I do to inherit eternal life?" Somehow we have sensed in His countenance that in Him is the power to grant eternal life. Our hopes rise with high expectancy as He begins to answer, "Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor thy father and thy mother." Yes, these things have we kept inviolate. Now we are sure He is "Lord and Master." What more can we do? Do we yet lack anything that would make the promise sure? Jesus speaks again, "Sell all that thou hast and distribute unto the poor, and come, follow me." No! Surely not this! "But I have so much that is precious. I've worked hard for all that I possess. Can't there be some other way to have the assurance of life eternal and to hold the prizes of this world?" Motionless for a moment Jesus stands gazing into your eyes and mine. "What shall I do then with Jesus?"

But come along with Jesus now to another doorway. It is the door of the temple. Inside are the moneychangers, plying their trade, making profit out of the poor. Inside this door are the powerful men, but the respectable men. There they are—grinding out great

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profits in the midst of poverty. They live in fine homes while others crouch in the cold. Could it be that some of these people are friends from our own neighborhood? And on the face of Jesus is anger. He is going to call down the judgment of God on these people. Over there in the corners men take hurried counsel with one another, counsel as to how they may rush this Jesus off to His death. Get this rabble-rouser out of here! This man is a dangerous inciter to rebellion, a "Communist," an unsafe radical.

Motionless for a moment in the doorway Jesus stands, gazing into your eyes and mine. "What shall I do then with Jesus?"

But let us journey even farther with Jesus into history. He stands one day at the foot of a long hill. He is going to climb that hill, all the way to the top. They will carry His body down before the day is over. He doesn't have to do this. He could run away to the safety of His home in Nazareth. There is nothing foreordained about this early death. Jesus is a young man, 33. His best years are still ahead of Him. Look at ourselves for a moment. Most of us would say that the best years of our lives came at an age at which Jesus is dying. Why does He do it?

He does it because God loves these people who put this cross upon Him. He loves them in all their evil and cruelty. These are the same poor sinners into whose homes Jesus has gone, the same men of power who operated in the Temple. But God loves them, and wants Jesus to do something for them. Motionless for a moment at the foot of that hill Jesus stands, gazing into your eyes and mine. "What shall I do then with Jesus?"

These are the places Jesus summons us to go. These are the things He bids us do.

But then other days will come when the shadows of the valley of death will darken the threshold of your home. It will be twilight, the evening bell will sound, and after that the dark. "What shall I do then with Jesus?" God grant that you may be able to say: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me. Thy rod and Thy staff..."

The Lord of life and of death. Lord and Master—but Savior, too.

That's what this affair that we call the Christian life is all about. Nothing less than all these things. That's why the church teaches, that's why people pray, that's why Christians worship. That in some near or distant rendezvous with life and with death we may be able to say:

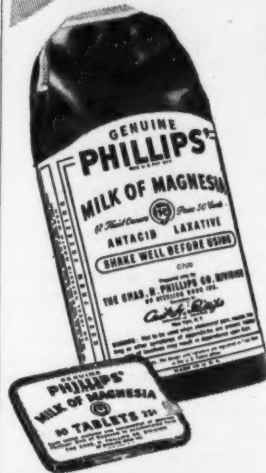
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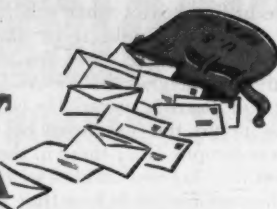
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BACK TALK

LETTERS TO THE EDITOR



Save Those Heralds!

TO THE EDITORS:

Your attention has been called to the increased need for collection of waste paper. It has been suggested that this need might be reported to readers of your magazine, asking them not to burn back issues or throw them away. As during World War II, churches, Boy Scouts, the Salvation Army and veterans' organizations in many places are again asking the public to save magazines and newspapers; these organizations will call for waste-paper of all kinds, and can thereby aid not only the shortage but raise funds for their worthy causes.

New York, N. Y. ARCH CRAWFORD
President, National Assn. of Magazine
Publishers, Inc.

• CHRISTIAN HERALD is pleased to pass along this excellent suggestion. By and large, its readers are not given to throwing away back copies of this magazine. Instead, they pass them along to others, distribute them to hospitals, prisons, etc. (For example, see the following letter.) Many tell us they save them for future reference. But it is a good idea, when the copies have served their fullest purpose, to see that old CHRISTIAN HERALDS, along with other magazines and newspapers, are turned in to any of the agencies suggested above.

... Please express to your readers my sincerest thanks for their wonderful response to our request for back numbers of CHRISTIAN HERALD (Jan. '51 "Back Talk"). It is impossible to acknowledge such an avalanche of mail, for the requested copies are still coming by the hundreds. Not one will be wasted; there is a hospital here and we will find a good home for them. However, please do not send any more unless you have been contacted. You can find a good home for them in hospitals, orphanages, prisons and similar institutions. We are tremendously grateful for such a wholesale response!

Madison College, Tenn.

EDNA ATKIN PEPPER

Applause for Mr. Kaercher

TO THE EDITORS:

Mr. Kaercher is to be commended on the article ("Am I In the Liquor Business?" Dec. '50). How much good could be accomplished if a copy of this article could be put into the hands of each theater manager and owner!

Edwardsville, Ill.

(MRS.) LENORA SACKETT

... Our sincere thanks to you and to Mr. Kaercher for the splendid article. ...

One of our Sunday-school teachers read it before our group for Sunday devotions recently. We think it is high time the moving-picture production managers realize we do not care to waste our time looking at a screen that offers a lot of unnecessary, "glorified" drinking that adds nothing whatever to the picture. We hope there are other theater managers who, like him, will take a stand against advertising liquor.

Lancaster, Wis. MRS. OSCAR SWAB
for the Youth Department of the
Methodist Sunday School

"Hidden Years"

TO THE EDITORS:

I think John Oxenham's "The Hidden Years" is one of the most beautiful things I have read in a lifetime. I cannot thank you enough for giving it to your readers. I have read CHRISTIAN HERALD over 50 years.

Baxter Springs, Kans.

MRS. STEVE CARTER

Mr. Gorin's Testimony

TO THE EDITORS:

I read with much gratitude and great joy the article by Igor Gorin ("Miracle in Ward 15-A," Jan. '51). Mr. Gorin is a great singer and a very dear friend of my son, Albert Hay Malotte, who wrote the beautiful musical setting to the Lord's Prayer. When I read that it was the singing of this beautiful prayer that aroused the wounded veteran to the extent that he spoke for the first time in two years, I can never be grateful enough for this inspired music.

Los Angeles, Calif.

KATHERINE D. MALOTTE

Services Offered

TO THE EDITORS:

As a teacher of accountancy I am offering my services to Christians for correspondence work in record-keeping and accountancy. I have found that such courses are especially helpful to missionaries, church treasurers, ministers. Free-will offerings from students and friends to cover expenses.

Birmingham, Ala.

R. E. JENKINS

7621 2nd Ave. South

"Bit of All Right"

TO THE EDITORS:

Your cover picture on the December '50 issue is a bit of all right. Congratulations on your good taste.

La Grande, Ore.

(REV.) R. W. TOMERAASEN

Praying for Stalin

TO THE EDITORS:

I too am praying for the conversion of Mr. Stalin and Russia. I ask everyone to join with me.

Wollaston, Mass.

(Miss) BLANCHE DIMOND

... Count the writer only among legions who "pray that Stalin soon will become right; we pray for him daily, we pray with our might."

Burton, Ohio

R.M.R.

Oldest Subscriber?

TO THE EDITORS:

Do you have anyone who has been a subscriber longer than Mr. and Mrs. A. E. Griffith of this city? They have missed only one year of CHRISTIAN HERALD since 1888. They are both 88 and have been married 64 years.

Horton, Kans. "A GRANDDAUGHTER"

Anybody Got One?

TO THE EDITORS:

A friend, an elderly man in his late eighties, has requested a copy of the old Moody and Sankey hymnal. Can you tell me how to go about securing such a copy? It would give my friend a great deal of pleasure just to be able to read through the old hymns in his closing years.

Long Island, N. Y.

(Miss) M. I. GIRADI

• If any reader has a copy for such a good cause, we suggest writing to Miss Giradi at 16 Reed Ave., Floral Park, Long Island, N. Y.

"Woman's Place"

TO THE EDITORS:

I must tell you how much we all appreciate the section, "Woman's Place in the Church." These pages of suggestions help me in my church group.

Albert Lea, Minn. MRS. JOHN KUYPER

... I wouldn't make a single change in this department, if I were the editor—it is perfect as it is! Thanks so much for all the "helps" I have received from these pages.

Middleburg, Pa. ANNA V. KERSTETTER

... My sincere praise of "Woman's Place"! I find it very helpful in seeking new ideas for programs, entertainment, money raising, etc. Keep up the good work.

Portsmouth, O. MRS. PAUL J. HOERTEL

"One of the Best"

TO THE EDITORS:

It seems to me that you have made CHRISTIAN HERALD one of the best religious publications in the whole world. May He continue to richly bless your great efforts!

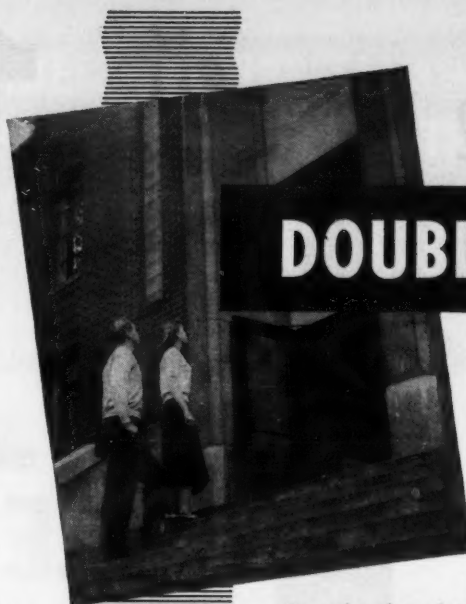
Chicago, Ill.

J. B. CALDWELL

... I have been a subscriber to your excellent magazine for less than four years. Am an old woman now and regret that I did not know of it fifty years sooner. I re-mail each copy to friends in distant places, and they in turn pass it on to their own friends.

Ashland, Ky.

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Test the Figure-Adjuster at home for ten days trial at our expense! It's sent on approval! It must do all we claim for it or return it after ten days and we'll send you money right back. We take all the risk . . . that's because we know that even though you may have tried many others you haven't tried the BEST until you have tried a FIGURE-ADJUSTER! MAIL COUPON NOW!

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